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PROPHETIC CONJECTURES
ON THE
FRENCH REVOLUTION,

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*And other Recent and Shortly Expected Events:
Extracted from*

ARCHBP. BROWN.	1551	DR. H. MORE.	1663
REV. J. KNOX.	1572	REV. P. JURIEU.	1687
DR. T. GOODWIN.	1639	REV. R. FLEMING.	1701
REV. CHR. LOVE.	1651	REV. J. WILLISON.	1742
ARCHBP. USHER.	1655	DR. GILL.	1748

And a Remarkable Anonymous Pamphlet, 1747.
with an Introduction, Remarks, and two Appen-
dixes.

*Surely the Lord God will do nothing, but he revealeth his
secrets unto his servants the prophets. AMOS.*

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PROPHETIC CONJECTURES:

WITH AN

INTRODUCTION AND REMARKS.

INTRODUCTION.

PROPHECY is one of the best evidences of a divine revelation. And it is a peculiar glory of our Bible that it contains a regular series of prophecies from the earliest times to the consummation of all things. Even Enoch the seventh from Adam, prophesied: and though we have little preserved of that very early date, from the age of the flood we have a chain of Scripture predictions; which, running through all the subsequent ages, connects even with eternity. Noah foretold the manner in which the new world should be divided among his sons, and their different destinies. Abraham, Jacob, and Moses, marked the out-lines of Jewish history down to the times of Messiah and later, with not a few circumstances relative to other nations. David greatly enlarged the treasures of inspiration; and the succeeding prophets, each in clearer and fuller language, described the events of future and distant ages—the various revolu-

tions of empires and states—and some of them even fixed the times in which their words should be accomplished. The New Testament completes and illustrates the Old. Our Lord and his apostle Paul added many valuable particulars; the former as to the close of the Jewish æconomy, and the latter with respect to the corruptions since brought into the Christian church. But the REVELATION of St. John, or rather of *Jesus Christ* to him, contains the most full and important series of prophecies ever bestowed on mankind; extending from the close of the first century of Christianity, about which time it was written, to the end of time; and may be considered as an inspired comment on the predictions of Daniel, referring in great measure to the same events.

But prophecy was intended not *merely* as a confirmation of the divine records in which it was contained; but also as a source of comfort and encouragement to the Lord's people in times of public distress and danger; whence we find the prophets particularly studied by good men in such periods. It was during the seventy years captivity that Daniel searched the sacred *books*, that they were near expiring. It is highly probably that the study of Daniel's prophecies prepared the pious Jews for the coming of their Lord, after having *waiting his salvation*, during a period of great darkness and depravity. And doubtless many times when the Lord's people have been looking out for deliverance to the church, *as those*

that watch for the morning, they have found much encouragement for their hopes, and often wonderful and seasonable fulfilments of the divine promises. It will be found, on enquiry, that most of the authors from whom the following extracts are selected, wrote either during times of persecution, or in the immediate prospect of them.

It is true our Lord reproves those that were inquisitive as to *the times which the Father hath reserved in his own power* ; but it is no less observable that he sharply accused the Pharisees, for that they did not *discern the signs of the times*. *Secret things indeed belong to the Lord our God ; but those that are revealed unto us and to our children*. To these REVEALED things (and such are the prophetic as well as other parts of scripture) many great and good men have thought themselves justified in directing their humble and modest enquiries, not without hopes that some of those oracles, which the inspired instruments who uttered them were not permitted to understand, might yet be unveiled to others in or near whose times they were about to be accomplished ; seeing the apostle Peter teaches us that *not unto themselves, but unto us did they minister the things which are reported in the scriptures*. [See 1 Pet. i. 10—12.] It should not be thought strange and unaccountable, then, if some suggestions of eminent and pious men should, remarkably correspond with subsequent events, and that even their *conjectures*

should sometimes appear *prophetic*; especially as the *secret of the Lord is with them that fear him*, and *he teacheth them wonderful things out of his word*. Surely it is not incredible, nor is it, I hope, enthusiastic to suppose, that among the multitude of *rays* emitted from the *Sun of Righteousness* to a believer who *walk in the light of his countenance*, some may convey a peculiar insight to the sublime parts of scripture; and after reading the ensuing passages, I am persuaded few will absolutely deny the fact.

As this tract may fall into the hands of some persons but very little acquainted with the prophecies, and in particular with the Book of the *Revelation*, on which most of the following conjectures are founded, it is judged necessary, in order to render them intelligible, to prefix an idea of the nature of the visions it contains, and a very brief analysis of these prophecies, especially such parts of them as are generally agreed to be already accomplished; and this shall be taken, for the most part, from the 3d Vol. of the admirable and luminous *Dissertations of Bishop Newton on the Prophecies*.

Let the reader, in the first place, observe, that the visions which the beloved apostle relates in the order in which he saw them, were emblematic representations of the future state of the church of Christ, and of her enemies, in the various successive ages of the world. It is not altogether agreed whether the epistles to the seven churches in chap. ii. and iii. were

properly *prophetic* or not ; but if they were, it is supposed, 1. That the church of *Ephesus*, represents the church in the apostolic age—2. that of *Smyrna*, the time of the ten early persecutions, and to the days of Constantine—3. That of *Pergamos*, the church from that period during the rise of popery—4. That of *Thyatira*, the dark ages of the church preceding the reformation—5. That of *Sardis*, the reformed church—6. That of *Philadelphia*, Christ's spiritual reign—and the 7th and last, that of *Laodicea*, a state of remarkable declension expected to follow the latter period, and immediatly precede the end of the world. These are the ideas of the learned Dr. Gill and others. What follows is chiefly (as we proposed) from Bishop Newton.

Chap. IV. and V. contain the *preparatory* vision, in which is introduced a volume sealed with seven seals, which the Son of God alone is found able to open, or worthy to inspect.

Chap VI. VII. and VIII. relate the opening of the SEALS, and the unfolding of the book, wherein

“ Each op’ning leaf, and ev’ry stroke
“ Fulfils some deep design.”

The *first seal* opens a scene of triumph, and is refered to a series of remarkable victories obtained by the Romans, from the accession

of Vespasian to the reign of Nerva, inclusive ; a period of not quite thirty years ; which includes, however, the conquest and destruction of Jerusalem. This period was equally remarkable for the successes of the gospel, and to those some chuse rather to refer this scene.

The *second seal* introduces the bloody wars and slaughters which followed for near an hundred years, during the reigns of Trajan and his successors down to Septimus Severus ; including the rebellion and destruction of the imposture Barchochab, and his deluded followers.

The *third seal* describes the severe justice and œconomy which marked the reign of the last mentioned emperor and his family, which continued for about forty years.

The *fourth seal* introduces a period of war, famine, pestilence, and the ravages of wild beasts ; which lasted from the reign of Maximine to that of Dioclesian, about fifty years.

The *fifth seal* refers to what has been called the age of martyrs, the tenth and last heathen persecution under Dioclesian ; which exceeded all the former, raging incessantly for ten years.

The *sixth seal* ushers in the grand revolution brought about by Constantine, in which heathenism was finally overthrown, and Christianity made the established religion of the empire. This period is extended to the death of Theodosius, about seventy years, and brings us to near the close of the fourth century.

The *seventh* and last *seal* introduces *seven* angels with *trumpets*, the sounding of which successively marks out seven other remarkable periods, which we have in Chap. VIII. and IX.

The *first trumpet* describes the invasion of Alaric and the Goths under image of a tremendous storm.

The *second trumpet* represents the ravages of Attila and his Huns, by the figure of a burning mountain cast into the sea.

The *third trumpet* introduces the heretical Genseric and his Vandals from Italy, as a star falling from heaven, and embittering the waters.

The *fourth trumpet* refers to Odoacer and the Heruli, who totally destroyed the poor remains of the Western Roman empire, even to the very name, and founded the kingdom of the Ostrogoths. This is represented in prophetic language as extinguishing one third of the celestial luminaries. These events bring us to about the middle of the sixth century; and a proclamation is now made from heaven to prepare us for the three following, which are distinguished by the name of *Woe Trumpets*, and introduce events still more terribly sublime.

The *fifth trumpet* introduces Mohammed, another fallen star, and his Arabian army, under the striking similitude of locusts.

The *sixth trumpet* let loose the four sultanies of Turks and Othmans, whose wars are described in tremendous language. These trumpets effect the ruin of the Eastern empire.

The *seventh trumpet* brings in the Millenium. But previous to this is introduced a scene of a little book, which is considered as a kind of appendix and illustration of the preceding prophecies, and some additions. This begins what is commonly called the *second part* of the Book of Revelation, which properly commences with the last verse of Chap. X.

Chap. XI. describes the character, death, and resurrection of God's faithful witnesses. Upon this chapter (particularly ver. 13) great part of the following conjectures are founded; we shall only apprize the reader that he will find authors not agreed whether the death and resurrection of these witnesses is yet past or future. Those who maintain the former explain it of some of the following events which remarkably coincide with the three prophetic days (or years) and an half; viz.

1. The session of the council of Constance from November, 1414, to April, 1418, in which period Hufs and Jerom of Prague were burnt; after this the pope lost the kingdom of Bohemia.

2. The persecution of the protestants of the league of Smalcald, from April, 1547, to December, 1550.

3. The persecution of the cruel Q. Mary in England from Feb. 1555, to Nov. 1558.

4. From the massacre of Paris, Sept. 1572, to the treaty of Henry III. of France in favor of the Hugonots, May, 1576, was nearly the same period.

5. The popish reign of our K. James II. from Feb. 1685, to Nov. 1688.

6. From the revocation of the edict of Nantz in Oct. 1685, to the coronation of K. William III. in England, April, 1689, by which an asylum was in some measure provided for them, and their drooping hopes much encouraged.

7. From the cruel edict of the duke of Savoy against the Protestants in Piedmont, near the end of 1686, to another edict in their favor, June 1690.

8. Tyrconnel's viceroyship in Ireland under K. James II. from Feb. 1686-7, to K. William's victories in 1690.

All the above events and several others have been observed to agree with the prediction in some respects; but none completely so, its full accomplishment waiting, perhaps, for some event still future.

Chap. XII. describes a great red dragon, which is commonly understood of Pagan Rome, and this vision illustrates the events of the first six seals.

Chap. XIII. 1—10. represents Papal Rome as a ten horned beast, successor to the preceding, Verses 11—18. describe a two horned beast, which Bishop Newton and others explain of the Pope (called also the *false prophet*)

and his clergy. The number of the beast is explained with some variety, but most adopt the ancient notion of Irenus who finds it in LATEINOS, the *Latin* or Roman, an epithet constantly applied to the Western church; and it is remarkable, that about this time (666) the use of *Latin* in the church offices became general. It is also observable that the Hebrew word ROMITH, of the same meaning as the Greek LATEINOS, contains also the same number. Some writers suppose this beast to mean the tyranny of the *Lewises* in France, and therefore find the number in the numerals of LUDOVICUS, which answers to it in Latin. The truth of these matters may be seen as follows:

A	-	-	30
A	-	-	1
T	-	-	300
E	-	-	5
I	-	-	10
N	-	-	50
O	-	-	70
Σ	-	-	200
			<hr/>
			666
			<hr/>

7	-	-	200
1	-	-	6
2	-	-	40
3	-	-	10
4	-	-	10
5	-	-	400
			<hr/>
			666
			<hr/>

L	-	-	50
V	-	-	5
D	-	-	500
O	-	-	0
V	-	-	5
I	-	-	1
C	-	-	100
V	-	-	5
S	-	-	0
			<hr/>
			666
			<hr/>

A late writer has also remarked, a very singular circumstance, that the title VICARIUS FILII DEI, which the popes of Rome have assumed to themselves, and have caused, as is said, to be inscribed over the door of the Vatican, exactly makes the number 666, when decyphered.

V	-	-	5
I	-	-	1
C	-	-	100
A	-	-	0
R	-	-	0
I	-	-	1
V	-	-	5
S	-	-	0
F	-	-	0
I	-	-	1
L	-	-	50
I	-	-	1
I	-	-	1
D	-	-	500
E	-	-	0
I	-	-	1
			<hr/>
			666
			<hr/>

Chap. XIV. describes the true church and the progress of the reformation by the pub-

lishing of *the everlasting gospel*, which is succeeded by an awful picture of the destruction of antichrist.

Chap. XV. contains a vision preparatory to seven angels pouring out the seven last vials (cups or censers) of the wrath of God.

Chap. XVI. The vials are poured out, and effect the final destruction of antichrist.

Chap. XVII. represents the church of Rome under the emblem of a gaudy harlot, riding on the seven headed beast. That this means Rome, beside the authorities cited by commentators, take the following from *Ganganelli*, afterwards Pope Clement XIV.

Inviting the Abbé Ferghem to visit Rome, he tells him that "it may be seen a thousand times and always with new pleasure. This city, situated upon SEVEN HILLS, which the ancients call the seven mistresses of the world, seems to command the universe, and boldly to say to mankind, that she is the QUEEN and the CHIEF." *Letter II. English edition.*

Chap. XVIII. describes the utter destruction of spiritual Babylon.

Chap. XIX. the triumph of the church thereon.

Chap. XX. represents the millennial state, or a thousand years of the churches glory; and a short period of dreadful calamity between that and the day of judgment.

Chap. XXI, XXII. The new heaven, the new earth, and the new Jerusalem; differently

understood either of the millenium or of heaven itself. This leads to the conclusion.

Having thus given the reader a very brief sketch of the plan and contents of the Apocalypse, we shall introduce him to the following authors in the order in which they wrote; forbearing our further observations till the reader has gone through them.

No. I. ARCHBISHOP BROWN, A. D. 1551.

DR. GEORGE BROWN, Abp. of Dublin, (consecrated by Abp. Cranmer) was a man of considerable piety and learning, the first protestant bishop in Ireland, and very instrumental in the reformation of that kingdom.

Within a dozen years of the foundation of the order of **JESUITS**, he preached a sermon at Christ Church, Dublin, (the year above-mentioned) in which he gave the following character of that order.

“ There is a *new* fraternity of late sprung up, who call themselves *Jesuits*, which will *deceive* many, who are much after the scribes and pharisees manner ; amongst the Jews they shall strive to abolish the truth, and shall come very near to do it ; for these sorts will turn themselves into several forms, with the heathen an heathenist, with atheists an atheist, with Jews a Jew, and with the reformers a reformade, purposely to know your intentions, your minds, your hearts, and your inclinations, and thereby bring you at last to be like the *fool that said in his heart, there is no God.* These shall spread over the whole *world*, shall be admitted into the *council of princes* and they never the wiser ; charming of them ; yea, making your princes reveal their hearts, and the secrets therein unto them, and yet they not perceive it ; which will happen from falling from the law of God—and by winking

at their sins; yet in the end, God, to justify his laws, shall suddenly cut off this society, even *by the hands of those who have most succoured them*, and made use of them; so that at the end they shall become *odious to all nations*: they shall be worse than Jews having no resting place upon earth, and then shall a Jew have more favour than a Jesuite." [HARLEIAN MISCELLANY, Vol. v. p. 566.]

It need not be added, that this character proved prophetic. It shall only be noted that this order, which was founded by *Ignatius Loyola* in 1540, was expelled England, in 1604.—Venice, 1606—Portugal, 1759—France, 1764—Spain and Sicily, 1767—and totally suppressed by Pope Clement XIV. 1773.

No. II. REV. JOHN KNOX, 1572.

THIS intrepid Scots reformer, "who never feared the face of man," is said, in several instances, to have been endowed with a prophetic spirit. The like has been asserted of *Luther, Huss, Wicliffe, Usher*, and other eminent characters, of which the reader will form his own judgment. The following, at this period, must strike many, as corresponding at once with recent events, and with that awful declaration of heaven, that God "visiteth the sins of the fathers upon the children, unto the third and fourth generation."

The news of the horrid Massacre of Paris was brought to Edinburgh about the twelfth of September, by Mr. Killegrew, ambassador from Queen Elizabeth. Mr. Knox, introduced it into his next sermon, with his usual denunciation of God's vengeance thereon, which he desired the French ambassador, Mons. Le Croque, might be acquainted with. The denunciation was to this purport, "Sentence is pronounced in Scotland against that murderer, the King of France, and God's vengeance shall never depart from him, nor his house, but his name shall remain an execration to posterity; and none that shall come of his loins shall enjoy that kingdom in peace and quietness, unless repentance prevent God's judgment." The ambassador, being told it, applied to the Regent and Council, and complained that his master was called a *traitor* and *murderer* of his subjects under a promise and trust; and desired that an edict might be published, prohibiting the subjects of Scotland to speak any thing to the dishonour of his master; especially the ministers in their sermons. This was waved by the Council; and the ambassador was told, that they could not hinder the Ministers from speaking even against themselves. [LIFE OF KNOX.]

No. III. DR. THOMAS GOODWIN, 1639.

THIS excellent and venerable divine, who was sometime president of Magdalen college, Oxford, and one of the ejected ministers, wrote his exposition of the Revelation in 1639, and was published in the year 1683, soon after his death.

On Rev. xi. 13. this writer observes, "By the tenth part of the city I understand some one tenth part of Europe;" which he afterwards explains of the kingdom of France, as we shall see presently. He goes on to observe

"By the earthquake here is meant a great concussion or shaking of states, politic, or ecclesiastical.—By this earthquake's falling thus out in a tenth part of the city, this tenth part of it is so shaken that it *falls*; that is, ceaseth to be a tenth part of the city, or belong to its jurisdiction any longer.—The effect of this earthquake, and fall of this tenth part of the city is killing *seven thousand of the names of men*.—Now, by men of name, in scripture is meant men of title, office and dignity.—[As in the case of Corah's conspiracy,] so here a civil punishment falls upon these: for having killed these witnesses, themselves are to be killed (haply) by being **BEREFT OF THEIR NAMES AND TITLES**, which are to be *rooted out for ever*, and condemned to perpetual forgetfulness."

“ Now which of these ten kingdoms [may be intended]—it is not hard to conjecture ; though it be rashness peremptorily to determine.”—

“ The saints and churches of *France*, God has made a wonder unto me in all his proceedings towards them, first and last ; and there would seem some great and special honour reserved for them, yet at the last ; for it is certain, that the first light of the gospel, by that first and second angel’s preaching in chapter xiv. (which laid the foundation of antichrist’s ruin) was out from among them, namely those of Lyons, and other places in France. And they bore and underwent the great heat of that morning of persecution, which was as great, if not greater than any since.—And so, as that kingdom had the *first* great stroke, so now it should have the honour of having the *last* great stroke in the ruin of Rome.”

It should be added, however, that Dr. Goodwin was so far from being positive in this idea, that he rather inclined to think Great Britain the tenth part of the city intended by the Holy Spirit ; and that these great events should happen about the middle of the seventeenth century ; in this last idea, however he lived to find himself mistaken, not dying till the year 1679.

No. IV. REV. CHRISTOPHER LOVE, 1651.

MR LOVE, a pious Presbyterian minister, who was beheaded during the troublesome times of the civil wars in this country, on a charge of conspiring with some others to restore K. Charles I. on the hope of having been reformed and converted, after he had taken the Scotch covenant. This gentleman, who must be confessed a little tinctured with enthusiasm, had studied the Revelation, and was very confident in his calculation, in which he thought himself guided "by the Holy Spirit of the Lord."

The following prophecy, as it is called, is partly the result of his prophetic speculations, and partly his interpretation of a supposed pillar of Seth in Damascus, which it is now generally agreed by the learned was a gross imposition on the credulity of former ages. The near approach to late events in some of the following articles, is however sufficiently remarkable to interest attention in the present situation of affairs. The work from which the ensuing extract is taken is called, *A short Work of the Lord in the latter Age of the World.*

"Great earthquakes and commotions by sea and land shall come in the year of God 1779.—GREAT wars in Germany and in AMERICA in 1780.—The destruction of popery, or BABYLON'S FALL, in the year 1790—God will be known by many in the year

1795. This will produce a great man—The stars will wander, and the moon turn as blood, in 1800—Africa. Asia, and America will tremble in 1803—A great earthquake over all the world, in 1805—God will be universally known by all: then a general reformation, and peace for ever, when the people shall learn war no more—Happy is the man that liveth to see this day !”

A copy of this prophecy (with some obvious but material errors in the latter dates) may be found in Mr. TOPLADY'S Posthumous Works, there said to be communicated to him by the late Dr. GIFFORD, one of the librarians of the British Museum.

No. V. ARCHBISHOP USHER. 1655.

THIS truly great man, equally eminent for his singular learning and uncommon piety, is said to have been in several instances endowed with a prophetic spirit, by which he foretold the Irish massacre forty years before it came to pass, in a sermon preached in Dublin in 1601, where, from Ezek. iv. 6. discoursing concerning the prophet's bearing the iniquity of Judah forty days, the Lord therein appointed a day for a year; he made this direct application in relation to the government's connivance at popery at that time. “From this year (says he) will I reckon the sin of Ireland,

that these *whom you now embrace*, shall be your ruin, and *you shall bear this iniquity.*" Which prediction proved exactly true; for from that time 1601, to the year 1641, was just forty years, in which it is notorious that the rebellion and massacre in Ireland happened, which was accomplished by those popish priests and other papists, who were then connived at and encouraged.

Of this sermon the bishop reserved the notes, and put a note thereof in the margin of his Bible; and the nearer the time was, the more confident he grew, that it was near accomplishment, though there was no visible appearance of any such thing; and (says Dr. Bernard, his chaplin) "The year before the rebellion broke forth, the bishop taking his leave of me, being then going from Ireland to England, he advised me to a serious preparation, for I should see *heavy sorrows and miseries* before I saw him again;" which he delivered with as great confidence, as if he had seen it with his eyes: which seems to verify that of the prophet, Amos iii. 7. "Surely the Lord will do nothing, but he will reveal it to his servants the prophets."

By the same spirit of prophecy, and from the encouragement given by government to papists, he foresaw the changes and miseries coming on England, both in church and state; and in particular the *death* of K. Charles I. of whom he would be often speaking with fear and trembling, even when he had the greatest

success, and would therefore constantly pray, and gave all advice possible to prevent any such thing.

Lastly, he predicted that "the greatest stroke upon the reformed churches was yet to come; and that the time of the utter ruin of the see of Rome, should be when she thought herself most secure:" and as to this last, we shall add a brief account from the person's own hand, to whom he related it the year before he died.

"I presumed to inquire of him, what his present apprehensions were concerning a very great persecution which should fall upon the church of God in these nations of England, Scotland, and Ireland, of which this reverend primate had spoken with great confidence many years before, when we were in the highest and fullest state of outward peace and settlement. I also asked him, "Whether he did believe those sad times to be past, or that they were yet to come." To which he answered, "That they were yet to come, and that he did as confidently expect it as ever he had done:" Adding, "That this sad persecution would fall upon *all the Protestant churches in Europe.*" I replied, "That I did hope it might have been past as to these nations of ours, since I thought, that though we, who are the people thereof, have been punished much less than our sins have deserved and that our late wars had made far less devastations than war commonly does upon those countries where it pleaseth God in judgment

to suffer them; yet we must needs acknowledge, that many great houses have been burnt, ruined, and left without inhabitants, many great families impoverished and undone, and many lives also had been lost in that bloody war, and that Ireland and Scotland, as well as England, had drank very deep of the *cup of God's anger*, even to the overthrow of the government; and the utter desolation, almost of a very great part of those countries."

But this holy man turning to me, and fixing his eyes upon me, with a serious and ireful look, which he usually had when he spake God's word, and not his own, and when the power of God seemed to be upon him, and to constrain him to speak, which I could easily discern much to differ from the countenance wherewith he usually *spake to me*; he said thus:

"Fool not yourself with such hopes, for I tell you, all you have yet seen hath been but the beginning of sorrows, to what is yet *to come upon the Protestant churches of Christ*, who will ere long fall under a sharper persecution than ever yet was upon them: and therefore (said he to me) look you be not found in the outward court, but a worshipper in the temple before the altar; for Christ will measure all those that profess his name, and call themselves his people; and the outward worshippers he will leave out to be trodden down by the Gentiles. The outward court (says he) is the *formal Christian*, whose religion lies in perform-

ing the outward duties of christianity, without having an *inward life and power of faith uniting them to Christ*, and these God will leave to be trodden down, and swept away by the Gentiles; but the worshippers *within the temple, and before the altar*, are those who do indeed worship God *in spirit and in truth*, whose *souls* are made his temple, and he is honoured and adored in the *most inward thoughts* of their hearts, and they sacrifice their lusts and vile affections, yea, and their *own wills* to him; and these God will hide in the *hollow of his hand*, and *under the shadow of his wings*. And this shall be one great difference between *this last*, and all the other preceding persecutions: for in the *former* the most *eminent and spiritual ministers and Christians* did generally suffer most, and were most violently fallen upon; but in this *last persecution* these shall be preserved by God, as a seed to partake of that glory which shall *immediately follow*, and come upon the church, as soon as ever this storm shall be over; for as it shall be the *sharpest*, so it shall be the *shortest persecution of them all*; and shall only take away the *gross hypocrites and formal professor*, but the true spiritual believers shall be preserved till the calamity be over."

He added, "That the Papists were, in his opinion, the Gentiles spoken of in the 11th of the Revelations, to whom the *outward court should be left*, that they might tread it under foot: they having received the Gentiles' wor-

ship, in their adoring images, and saints departed, and in taking to themselves many mediators: and this (said he) the Papists are now designing among themselves, and therefore be sure you may be ready."

This was the substance, and I think (for the greatest part) the very same words which this holy man spake to me at the time before mentioned, not long before his death, and which he writ down, that so great and notable a prediction might not be lost and forgotten by myself and others.

"This gracious man repeated the same things in substance to his only daughter the lady Tyrril, and that with many tears, and much about the same time.—The same things he also repeated to the lady Byffe, wife to the present lord chief baron of Ireland, but with adding this circumstance, *That if they brought back the king it might be delayed a little longer:* but (saith he) it will surely come, therefore be sure to look that you be not found unprepared for it.

To conclude in the words of Dr. Bernard: speaking of this excellent person, he says, "Howsoever I am as far from heeding of prophecies this way as any; yet with me it is not improbable, that so great a divine, so sanctified from his youth, so knowing and eminent throughout the universal church, might have, at some special times, more than ordinary motions and impulses, in doing the watchman's

part, of giving warning of judgments shortly to happen."

No. VI. DR. H. MORE, 1663.

THIS learned writer has taken considerable pains to develope the depths of the "MYSTERY of INIQUITY contained in the kingdom of *Antichrist*." On that remarkable prediction, Revelation xi. 13. he observes, [Book II. ch. 12.]

"That an *earthquake* signifies political commotions and change of affairs, is obvious to any one to note; but that the *City* here mentioned should be understood not of a city of brick or stone, but a *Polity*, has not been so easy for every one to hit on; but I conceive it is plain enough that this city is the very city mentioned in the eighth verse, which is called the great *city*, and this great city is the whore of Babylon; and the whore of Babylon is nothing but the body of the idolatrous clergy in the empire, who appertain to the seventh or last head of the beast, which is an head of blasphemy, as well as the fix first, that is to say, an idolatrous head. Whence we may understand what is meant by these *seven thousand names of men*; for neither seven nor thousand signify any determinate number, but only the nature or property of these *names of men* that are said to be slain, namely, that

they are TITLES, DIGNITIES, OFFICES or ORDERS of men belonging to the state of Christendom. As under the seventh head, that is become idolatrous and antichristian, and in that this number *seven* is multiplied into a *thousand*, it signifies a perfect and durable nulling all such *offices* and ORDERS of men; which, if Mr. Mede had taken notice of, it would have saved him the labour of making out the sense of *names of men*, and also the solicitude touching the proportionableness of the number of the slain; for no men at all here are *necessarily* implied to be slain, but only all antichristian OFFICES and FRATERNITIES to be DISSOLVED and ABROGATED, and things to be reduced to the purity of the first four hundred years. For to *slay* by a diorismus, signifies nothing else but a causing a thing to *cease to be*. This, but little question, is the true meaning of this place. And the *tenth part of the city* will have a sense *marvellous coincident* therewith.

No. VII. REV. PETER JURIEU, 1687.

MR. JURIEU was one of the Ministers of the French church at Rotterdam, and is famous for a work, entitled, "*The ACCOMPLISHMENT of the SCRIPTURE PROPHECIES; or the approaching deliverance of the church.*"--Originally written in French; but a translation

was printed in this country, of the above date, from which are taken the following extracts.

This work, the author (in his *prefatory address*) professes to have been the fruit of much prayer, and study of the scriptures, in the search of which he is confident of having received an answer to his prayers in the way of divine illumination, insomuch that he says, (part II. p. 68.) “ We shall see such an *admirable agreement* between the events and the prophecies explained, that shall abundantly convince, that what I am about to say, is *not SIMPLE conjecture.*”

On Revel. xi. 13. the author descants thus: (p. 242 and sequel.)—“ There shall be an *earthquake*, *i. e.* a great emotion and trouble in the world, and in the antichristian kingdom. In this emotion a *tenth part of the city shall fall*; *i. e.* a tenth part of the antichristian kingdom shall be taken away from it *Seven thousand men* shall perish in this earthquake, and be buried under the ruins of the city, *i. e.* that this shall be brought about with some bloodshed (though not considerable) in that part of the city which shall be taken away from the Pope and the Popedom. And lastly, within a little while this tenth part of the city which shall be taken from the Popedom, shall give glory to God, and be converted.”

After a few pages it is added,--“ Mark that the great earthquake, *i. e.* the great alteration of affairs in the land of the papacy, must for

that time happen only in the *tenth part* of the city that shall fall; for this shall be the effect of this earthquake."

"Now what is this *tenth part of the city*, which shall fall? In my opinion, we cannot doubt that it is FRANCE. This kingdom is the most considerable *part* or piece of the ten horns, or states, which once made up the great *Babylonian city*: it fell; this does not signify, that the *French Monarchy* shall be ruined; it may be HUMBLED; but in all appearance, Providence does design a great elevation for her afterward. It is highly probable that God will not let go unpunished the horrible outrages which it acts at this day [of persecution.] Afterward, it must build its greatness upon the ruins of the *papal empire*, and enrich itself with the spoils of those who shall take part with the *papacy*. They who persecute the *protestants*, know not whither God is leading them: this is not the way by which he will lead *France*, to the height of glory. If she comes thither, it is because she shall shortly change her road. Her greatness will be no damage to *protestant states*; on the contrary, the *protestant states* shall be enriched with the spoils of others; and be strengthened by the fall of *Antichrist's empire*. This *tenth part* of the city shall fall with respect to the *papacy*; it shall break with *Rome*, and the *Roman religion*. One thing is certain, that the *Babylonian empire* shall perish through the refusal of obedience by the *ten kings*, who

had given their power to the *beast*. The thing is already come to pass in part. The kingdoms of Sweden, Denmark, England, and several sovereign states in Germany, have withdrawn themselves from the jurisdiction of the pope. *They have spoiled the harlot of her riches. They have eaten her flesh, i. e.* seized on her *benefices*, and *revenues*, which she had in their countries. This must go on, and be finished as it is begun. The kings who yet remain under the empire of Rome, must break with her, leave her solitary and desolate.

“ But who must begin this *last revolt*? It is most probable that FRANCE shall. Not Spain, which as yet is plunged in *superstition*, and is as much under the *tyranny* of the *clergy* as ever. Not the emperor, who in *temporals* is subject to the pope, and permits that in his states the archbishop of Strigonium should teach, that the pope can *take away* the Imperial crown from him. It cannot be any country but *France*, which a long time ago hath begun to *shake off the yoke of Rome*. It is well known, how solemnly and openly war hath been declared against the pope, by a declaration of the king (ratified in all the parliaments) by the *decisions* of the assembly of the French clergy, by a *disputation* against the authority of the pope, managed in the Sorbon, solemnly and by order of the court. And to heighten the affront, the *theses* were posted up, even upon the gates of his Nuncio.

Nothing of this kind had hitherto happened, at least in a time of peace, and unless the pope had given occasion by his insolence.

“ Besides this, *superstition* and *idolatry* lose their credit much in *France*.—There is a secret party, though well enough known, which greatly despiseth the popular devotions, images, worship of saints, and is convinced that these are human inventions, God is before-hand preparing for this great work.

“ To this it may be objected, that for the last hundred and fifty years, the pope’s empire hath not been made up of ten kings, because the kings of England, Sweden, Denmark, &c. have thrown off his government; and consequently, France is not at this day the *tenth* part of the Babylonian empire; for it is *more* than a *tenth* part of it. But this is no difficulty: for we must know, that things retain the *names* which they bore in their original (without regarding the alterations which time does bring along.) Though at this day, there are not ten kingdoms under the Babylonian empire, it is notwithstanding certain, that each kingdom was called, and ought to be called in this prophecy, the *tenth* part, because the prophet having described this empire in its beginning, by its *ten horns*, or *ten kings*, it is necessary for our clear understanding, that every one of these *ten* kings and kingdoms should be called *one* of the *ten* kings, or of the *ten* kingdoms, with respect to

the original constitution of the anti-christian empire.

“ Seeing the *tenth part* of the city that must fall, is *France*, this gives me some hopes that the *death* of the *two witnesses* hath a particular relation to *this kingdom*. It is the *street* or place of *this city*, i. e. the most fair and eminent part of it. The *witnesses* must remain dead upon *this street*, and upon it they must be raised again. And as the *death* of the *witnesses* and their resurrection have a relation to the *kingdom of France*, it may well fall out, that we may not be far distant from the *time* of the *resurrection* of the *witnesses*, seeing the three years and a half of their *death* are either begun, or will begin shortly.

“ And in the earthquake were slain seven thousand; in the Greek it is *seven thousand names of men*, and not seven thousand men. I confess, that this seems somewhat mysterious: in other places we find not this phrase, *names of men*, put simply for *men*. Perhaps there is here a figure of grammar called, *hypallage casus*, so that *names of men* are put for *men of name*, i. e. of raised and considerable quality, be it on the account of riches, or of dignity, or of learning. But I am more inclined to say, that here these words, *names of men*, must be taken in their natural signification, and do intimate, that the *total reformation of France*, shall not be made with bloodshed, nothing shall be destroyed but NAMES; such as are the names of Monks, of Carmelites, of Au-

gustines, of Dominicans, of Jacobins, of Franciscans, Capuchins, Jesuits, Minimes, and an infinite company of others, whose number it is not easy to define, and which the Holy Ghost denotes by the number *seven*, which is the number of perfection, to signify, that the orders of monks and nuns shall perish for ever. This is an institution so degenerated from its first original, that it is become the arm of antichrist. These orders cannot perish one with another.

“ These great events deserve to be distinguished from all others ; for they have changed, or shall change, THE WHOLE FACE OF THE WORLD.”

In page 270 we find these words : “ It is clear, that these *kings* who through ignorance, or weakness, suffered *their power* to be usurped by the *empire* of the *papacy*, shall take it again ; *shall eat her flesh*, i. e. shall enrich themselves with her benefices and revenues, and *burn her with fire*, i. e. shall abolish the *memory* of this *Romish empire*, so that nothing but ashes shall remain of it.”

And again he says, in page 276, “ The first thing, which shall be done in the *third* period of the *seventh* vial, is the *fall* of the *tenth* part of the *city*, i. e. of the *kingdom* of *France*, which shall break with the *court* of *Rome*, and wholly change the face of *religion* in that *kingdom*, this is the first action of the *vintage*.

“The *beast* and the false *prophet*, the *pope* and his *agents* shall rally all their *forces* : but God shall *muster* all his together, and give the last blow to *popery* ; then the *beast* and the false *prophet* shall be thrown into the lake, and plunged into the bottomless pit : *Babylon* shall wholly *fall* ; and it shall be said, she is *fallen*, she is fallen.”

After some further observations, he goes on, in page 260 :—“ *And after* ; these words signify, that when the *reformation* shall be established again in *France*, by way of divine immediate operation, by which the zeal of the apostates, and of others who know the truth, but with-hold it in unrighteousness, shall be quickened again ; some space of time shall pass, probably some *years* before *France* shall wholly throw off the *yoke of Popery*. That *kingdom* shall not be intirely reformed by way of authority, immediately after our reformation shall be again set on foot by way of inspiration, and recovering of zeal. For, *and after*, signifies an interval of time ; but whether it shall be short, or long, is not expressed : notwithstanding, I see no likelihood, that it shall be very long, nor do I believe so.”

Mentioning the time in which he expected these events, this author says, [Part II. page 50.] “ That it will fall on the year 1785, in which shall come the glorious reign of Jesus Christ on the earth of which we shall speak afterwards.”

Again in page 279, he goes on thus:—
 “If I should be mistaken *nine* or *ten* years,—I do not think that any could justly treat me as a false prophet, and accuse me of rashness. Many will not forbear to judge me *rash*, because I propound my conjectures about these things as certain conclusions. To this I have a *second* thing to say, that none hath reason to be offended, that I am *possessed* with, and *persuaded* of that, which I think I evidently see, and that I find the proofs of what I propound convincing to myself, I should do ill to demand of others the same assurance, and oblige them to entertain the same persuasion; I declare the contrary in express terms: I am well content (as I have said) that my readers should account these assertions to be conjectures, provided that I may have the liberty to believe what I see, or what I believe I see in the *writings* of the *Prophets*.”

The author afterwards treating more fully of the introduction of Christ's kingdoms, p. 376. places the order of events as follows.
 “1. The papal empire shall fall. 2. After that some *years* will be necessary to abolish *sects* and *parties*, and compose the differences among *Christians*. 3. That after this, many *Heathen nations*, and the *Jews* shall be *converted*; for it cannot be thought, that they should be converted, while *Christians* are so much at variance among themselves, and seeking the destruction of one another. 4. After the conversion of the *Jews*, the remainder of

the most remote *nations* shall also be converted ; now for all this there must be time ; for should we think that God will act in a more miraculous manner in *this*, than in the establishment of the *first* Christian church ? Wherefore, as the *Christian church* was near an hundred *years* in its first settling, no less will be necessary perfectly to resettle it ; and *then* shall that blessed kingdom come, which we expect ; not but there is some probability, that God may begin to compute the *thousand years* from the *fall* of *Antichrist*, even before the conversion of the *Jews* and *Gentiles*, and so the *fall* of the *Antichristian kingdom*, and the conversion of the *nations*, may in some sort be comprehended within the *reign* of *Christ* for a *thousand years*. But when we speak here of the *kingdom* of *Christ*, we speak of it as in its perfection, which will not be till after these things are come to pass."

Among the characters of *Christ's* reign the following are the most striking, page 378 :—"The *fourth* character of this reign of *Christ* is a *sovereign peace*. This is plainly revealed by many express prophecies. that the *wolf* shall feed with the *lamb*, and *swords* be turned into *plough-shares*, and men shall not hurt or destroy one another. The art of war which sprung from *hell*, shall return thither. Nothing but the corruption and wickedness of the world doth make it necessary. The devil of covetousness, and of am-

bition, the spirit of revenge, and the like, shall return to the bottomless pit, whence they came. And it shall no more be a point of honour to know how to massacre mankind, to storm towns and gain battles, and destroy countries and cover the fields with dead bodies."

Then follows his fifth character, in these words, so very remarkable, when we consider what has lately taken place in France, with respect to titles, armorial bearings, and liveries, &c.—“ This shall be a *kingdom of humility*. All those VAIN TITLES, which now serve for ornament and pride, shall then be vanquished. *Brotherly love* shall make all men equal ; not that all distinction, and all dignities among men shall cease. This *kingdom* is no *anarchy* : there shall be some to govern, and to obey. But government shall then be without pride and insolence, without tyranny, and without violence. Subjects shall obey their rulers, with an humble spirit ; and governors shall rule their subjects with a spirit of meekness and gentleness."

NO. VIII. REV. ROBERT FLEMING, 1701.

MR. FLEMING, minister of the Scots church in London, published some extraordinary DISCOURSES, and one in particular of the above date, on the RISE and FALL of the

PAPACY, from which the following extracts are taken.

“The fourth vial comes now to be considered. And as this is poured out *upon the sun of the papal kingdom*, ver. 8; so the effect of it is *men's being scorched and burned with fire*, which yet does not make them turn to God, but blaspheme his name the more, as we may see, ver. 9. Now as this vial must begin where the other ends, viz. at, or a little after the year 1648; so I cannot see but it must denote the wars that followed the peace of Munster, with other incidental occurrences. Now seeing the bombarding of towns and cities was chiefly made use of in these latter wars, we may see how properly *the scorching or burning men from above* (as if the *sun* had sent down fire and heat from his own body) is made use of to characterize the time of this vial. But the chief thing to be taken notice of here, is, that the *sun* and other luminaries of heaven, are the emblem of princes and kingdoms, as we took notice before. Therefore the pouring out this vial on the *sun*, must denote the *humiliation* of some eminent potentates of the Romish interest, whose influences and countenance cherish and support the papal cause. And these therefore must be principally understood of the *houses of Austria and Bourbon*, though not exclusively of other popish princes....

“And now, seeing I have marked out the time we are in at present; it is time also

to put a stop to our Apocalyptical thoughts ; seeing no man can pretend, upon any just grounds, to calculate future times. However, seeing I have come so far, I shall adventure to present you further with some conjectural thoughts on this head ; for I am far from the presumption of some men, to give them any higher character.

“ Now my conjectures shall relate to two things, viz. to the remaining part of this vial, and to the other vials that follow this.

“ And, 1. as to the remaining part of this vial, I do humbly suppose that it will come to its highest pitch about An. 1717, and that it will run out about the year 1794...So that there is ground to hope, that about the beginning of another such century, things may again alter for the better : for I cannot but hope that some new mortification of the chief supporters of antichrist will then happen ; and perhaps the *French monarchy* may begin to be considerably *humbled* about that time : that whereas the present *French king* takes the *sun* for his emblem, and this for his motto, *Nec pluribus impar*, he may at length, or rather his successors, and the monarchy itself (at least before the year 1794) be forced to acknowledge, that in respect to neighbouring potentates, he is even *singulis impar*.

“ But as to the expiration of this vial, I do fear it will not be until the year 1794. The reason of which conjecture is this ; that I find the pope got a new foundation of ex-

altation, when Justinian, upon his conquest of Italy, left it in a great measure to the pope's management, being willing to eclipse his own authority, to advance that of this haughty prelate. Now this being in the year 552; this, by the addition of the 1260 years, reaches down to the year 1811; which according to prophetic account is the year 1794.

“ And now, my friends, I may be well excused, if I venture no further, in giving you any more conjectural thoughts upon this present period of time. But seeing I pretend to give my speculations of what is future, no higher character than guesses, I shall still venture to add something to what I have already said. Therefore be pleased, 1. To call to mind, what I premised to the consideration of the seven vials, as the second preliminary, viz. “ that seeing the vials do (all of them) suppose a struggle or war between the *popish* and *reformed* parties; every vial is to be looked upon, as the event and conclusion of some new periodical attack of that first party upon this other; the issue of which proves at length favourable to the latter against the former.” For if this be duly considered, it will let us see, that *great declining* of the *Protestant interest* for some time, and *great and formidable advances*, and *new degrees of increase* in the *Romish party*, are very consistent with the state of both these opposite interests under the vials. For, as Rome Pagan was gradually ruined under the seals, under many of which it seemed to in-

crease to outward observation, and to become more rampant than before, when yet it was indeed declining; so must we suppose it will be with Rome Papal. For monarchies as they rise gradually and insensibly, so do they wear out so likewise. And therefore we must not entertain such chimerical notions of the *fall* of the papacy, as if it were to be accomplished speedily or miraculously, as many have done. For as it rose insensibly, and step by step, so must it fall in like manner.

“ And as a confirmation of this conjecture, let it be considered in the second place (besides what I hinted before on this head) that it is something very extraordinary, and peculiar in some sense to this vial, *that the sun, upon which it is poured out, should yet be made the executor of the judgment of it upon others, at the same time that he is tormented with it himself.* So that whosoever is denoted by the *sun* here (as I suppose *the House of Bourbon* principally is) is made use of, as the Devil is, both to torment others, and to be tormented himself in so doing. And if the *King of France* therefore be denoted by this principally, I fear he is yet to be made use of, in the hand of God, as Nebuchadnezzar was of old against the Jews, viz. as a further severe scourge to the protestant churches every where. And, besides this characteristical mark, which seems to forebode his further exaltation and our humiliation; there is yet a third thing, that I cannot but think upon with dread and tremb-

ling of heart, viz. that it is further said, "that while this sun of the *popish* world is running his fatal and dreadful career, and scorching men with fire, they are so far from being bettered by these judgments, that they go on more and more to blaspheme the name of God, who has power over these plagues. And while this continues to be the state of the protestant world, and while atheism, deism, focinianism, irreligion, profaneness, scepticism, formality, hatred of godliness, and a bitter persecuting spirit, continue and increase among us, what can we expect but new and desolating judgments?"

"If any say, that these are melancholy conjectures, I must tell them that I cannot help the matter; for I must follow the thread of the text and the aspect of the times. If they ask, but when will the tide turn for the protestant church? I answer, when they turn more universally to God, and no sooner. But if they enquire further, whether the *sun* of the *popish kingdom* is not to be *eclipsed* himself at length? I must positively assert he will; else this vial were not a judgment upon him and the Romish party. But if yet again the question be, when this is to fall out and how? I must tell you; that I have nothing further to add to what I have said, as to the time. But as to the manner, how this is to be done, our text does lay a foundation of some more distinct thoughts. Therefore, in the fourth and last place, we may justly suppose, that the

French Monarchy after it has *scorched* others, will itself consume by doing so; it's fire, and that which is the fuel that maintains it, wasting insensibly; till it be exhausted at last towards the end of this century.—

“One thing only I shall further take notice of here, upon the occasion of the king of Spain's death; that God seems to mark out great things sometimes by very minute ones, such as names, *e. g.* as the Spanish monarchy began with Charles the Fifth, (as to the Austrian family) so it has now expired in one of the same name: which I the rather observe, because of many instances of the same kind. Of which number take these following: Darius the Mede, as Daniel calls him (though Xenophon calls him Cyaxares) the uncle of Cyrus, was the first Medo-Persian monarch, after the destruction of the Babylonian; and Darius Codomannus was the last. Ptolemus Lagi began the Egyptian kingdom after Alexander's death, and Ptolemeus Dionysius was the last of that race. Augustus fixed the Roman empire, and it ended in Augustulus. The Eastern Roman empire was erected by Constantine the Great, and expired with Constantine Paleologos. The Scots race came into England in a James, and has gone out again in another of that name. And whether William, the third king of England of that name, as well as the third William Prince of Orange, be likely to be the last both

these ways, is left to future time to unriddle.

“ But 2. to proceed with my other conjectures relating to the remaining vials: I do further suppose that.

“ The fifth vial, ver. 10, 11, which is to be poured out on the seat of the beast, or the dominions that more immediately belong to, and depend upon the Roman see; that, I say, this judgment will probably begin about the year 1794, and expire about A. C. 1848; so that the duration of it upon this supposition, will be for the space of 54 years. For I do suppose, that seeing the Pope received the title of Supreme Bishop no sooner than An. 606, he cannot be supposed to have any vial poured upon his seat immediately (so as to ruin his authority so signally as this judgment must be supposed to do) until the year 1848, which is the date of the 1260 years in prophetic account, when they are reckoned from An. 606. But yet we are not to imagine that this vial will *totally* destroy the papacy (though it will exceedingly weaken it) for we find this still in being and alive, when the next vial is poured out.

“ The sixth vial, ver. 12, &c. will be poured out upon the Mahometan Antichrist, as the former on the Papacy. And seeing the sixth trumpet brought the Turks from beyond Euphrates, from crossing which river they date their rise: this sixth vial dries up their waves, and exhausts their power, as the means and

way to prepare and dispose the eastern kings and kingdoms to renounce their heathenish and Mahometan errors, in order to their receiving and embracing Christianity.

“ For I think this is the native import of the text, and not that the Jews are to be understood under this denomination of *the kings of the East*; which is such an odd straining of it to serve a turn, as I cannot admit of. Now seeing this vial is to destroy the Turks, we hear of *three unclean spirits like frogs or toads*, that were sent out by Satan and the *remains* of the polity and church of Rome, called the Beast and the False Prophet, in order to insinuate upon the eastern nations, upon their deserting Mahometism, to fall in with their idolatrous and spurious Christianity, rather than with the true reformed doctrine. And these messengers shall be so successful as to draw these eastern kings and their subjects, and with them the greatest part of mankind, to take part with them. So that, by the assistance of these their agents and missionaries, they shall engage the whole world in some manner, to join with them in rooting out the saints. (And here in a parenthesis Christ gives a watchword to his servants to be upon their guard in this hour of trial, ver. 15.) But when the Pope has got himself at the head of this vast army, and has brought them to the place of battle, called Armageddon (i. e. the place where there will be a most diabolical, cunning and powerful conspiracy against

Christ's followers; then immediately doth the seventh angel pour out his vial to their ruin and destruction.

"The seventh vial therefore being poured out on the air, ver. 17. brings down thunder, lightning, hail, and storms; which, together with a terrible earthquake, destroys all the antichristian nations, and particularly Rome, or mystical Babylon. And as Christ concluded his sufferings on the cross with this voice *It is finished*; so the church's sufferings are concluded with a voice out of the temple of heaven, and from the throne of God and Christ there, saying, *It is done.* And therefore with this doth the blessed Millenium of Christ's spiritual reign on earth begin; of which, and what may be supposed to follow, we took some notice above.

"Now seeing these two vials are, as it were, one continued, the first running into the second, and the second completing the first; the one giving us an account of the beast's preparation for warring against the saints, and the other shewing the event of the whole: there is no need to give you any conjectures about the conclusion of the sixth vial, or the beginning of the last; only you may observe, that the first of these will probably take up most of the time between 1848, and the year 2000; because such long messages and intrigues (besides the time spent before in destroying the Turkish empire) and preparations for so universal a war, must needs take up a great

many years; whereas our blessed Lord seems to tell us, that the destruction of all those his enemies will be accomplished speedily, and in a little time, in comparison of the other vial. Supposing then that the Turkish monarchy should be totally destroyed between 1848, and 1900, we may justly assign seventy or eighty years longer to the end of the sixth seal, and but twenty or thirty at most to the last. Now how great and remarkable this last destruction of the papal antichrist will be, we may guess by that representation of it, chap. xiv. 19, 20. where it is set forth under the emblem and character of *the great wine-press of the wrath of God* (which can refer to nothing properly but the event of the seventh vial, as I might shew at large had I time.) Now this *wine-press* is said to be trodden without the city (viz. of Jerusalem, or the church, seeing this is called the *City*, in scripture style, as Rome is called the *Great City*) in *Armageddon*, Rev. xvi. 16. which may bear allusion to *the Valley of Decision*, Joel iii. 2, 12, 14. However the greatness of this slaughter appears in this, that the blood is represented to flow in such a current as to reach even to *the horse bridles*, viz. of the servants of God, employed in this execution: for without doubt this relates to what we have, ch. xix. 14. which I beseech you to compare with this——And now to return to the representation of this slaughter by the *wine-press of blood*, chap. xiv. 20. it is further said of it, that it *flowed to the*

height of the horse bridles, for the space or extent of 1600 furlongs. So that Armageddon seems to be denoted here, in the extent of it, as the *field of battle*, which is now turned into a *field of blood*. Now what place can we imagine to be so properly meant by this as the *territory of the see of Rome in Italy*, which (as Mr. Joseph Mede, who first made this observation, says) from the city of Rome to the furthestmost mouth of the river Po and the marshes of Verona, is extended the space of 200 Italian miles, that is exactly 1600 furlongs; the Italian mile consisting of eight furlongs.——

“And now, my friends, I have fulfilled my promise to you, in giving you not only a *resolution* of the grand Apocalyptical question, *When the papacy began, and when we may suppose it will end*: but some considerable improvement of it, with respect to the knowledge not only of times past, but that particular period we are now under, together with conjectures (and some of them I am sure new and uncommon) about *future time*. By all which I hope I have given the world such a *key* to unlock all the chambers of the book of the Revelation, as I hope I may venture to say (if considered and used impartially, judiciously, and diligently) will be found to give some new light to us, in our mental journey through the mazes and turnings and dark passages thereof”.

No. IX. Rev. Mr. JOHN WILLISON. 1742

THIS good man was minister of the gospel at Dundee, and among several sermons he published under the title of "The BALM of GILEAD—with the *Glory of the Ministration of the Spirit,*" &c. are two (the 11th and 12th) on John iii. 30. *He must increase*—in which is the following passage, which has been lately noticed as remarkable, though the sentiment may be probably borrowed from some of the preceding authors.

"Before antichrist's fall, one of the ten kingdoms which supported the beast shall undergo a marvellous Revolution, Rev. xi. 13. *The same hour there was a great earthquake, and the tenth part of the city fell.* By which *tenth part*, is to be understood one of the ten kingdoms into which the great city Romish Babylon was divided: this many take to be the kingdom of *France*, it being the *tenth* and last of the kingdoms as to the time of its rise, and that which gave Rome denomination of the beast with ten horns, and also it being the only one of the ten that was never conquered since its rise. However unlikely this and other prophesied events may appear at the time, yet the Almighty hand of the only wise God can soon bring them about when least expected."

No. X. ANONYMOUS, 1747.

THE writer here referred to is the unknown author of a remarkable "DISSERTATION on the 13th and 14th verses of the XIth chapter of the Revelation, or an enquiry into the true object of the *second woe*.—With probable reasons for shewing that *the tenth part of the City* is descriptive of FRANCE; and that the *Earthquake* with which it is threatened intends a REVOLUTION in that kingdom." This pamphlet was printed for John Bird, Black Fryars, without a date, but from a passage in the close of it was evidently written in 1747, which the author calls "the current year."

The object of this tract was avowedly to encourage the English nation in a war with France, in hopes that it might be a means to effect the grand event which he describes in the following striking passages, which form the principal part of the pamphlet.

"I. Concerning the true object of the SECOND WOE.

"The second woe appears to have a *double* object; namely,

"1. The Roman papal empire at large. By this means it involves all the wars affecting that empire, both in the eastern and western parts of it, from the time that the Turks were let loose upon it, about A. D. 1321, to the last overthrow given them by Prince Eu-

gene, when he took Belgrade, A. D. 1717; completing their period of 396 years; the *precise time* for which they are said to be loosed.——

“ 2. The *other* remarkable object of the second woe, is exhibited to us under the character of the *tenth part of the City*; including the calamities which that branch of the papal hierarchy is to suffer, as an introduction to a *general reformation* in the church.——

“ Here then the only inquiry is: What is the particular state or kingdom pointed out to us by *the tenth part of the city*?—Authors are much divided in their sentiments on this head.——

“ I apprehend those only give a true account of the matter, who interpret the *tenth part of the city*, of the kingdom of *France*. Not that the latter calamities of the second woe will only affect that particular kingdom; but also all those other kingdoms that have been for some time past, and that now are, and shall be, at war with them, in order to bring about the grand issue of this woe. And therefore it involves all the calamities that the house of Austria and her allies have, or may suffer, in the course of the present war, till France is *absolutely pulled down*.——

“ The reasons why expositors have been thus puzzled and divided on the present argument, I apprehend, have been principally these two.

“First, The *place* in which this account stands: namely, between the sixth and the seventh trumpet: for being assured it cannot belong to the seventh trumpet, which comprehends the *third woe*; they have naturally referred it to the events belonging to the sixth trumpet, as summarily included in the transactions of the second woe. In this general reference they have undoubtedly been right; but their mistake, I imagine has been here: that they have not distinguished between the *double* object of the second woe, or sixth trumpet; namely, its larger reference to the empire in general, and its more restrained application to some particular kingdom in the empire.—

“Secondly, That the difficulties in this point have been farther occasioned (and I take this to have been the grand oversight,) that none so far as I have seen have attended to the connection . . . between the 12th and 13th verses of this eleventh chapter, or between the *ascension* of the *witnesses*, and the downfall of the *tenth part of the city*, appears to me from that remarkable preface, by which the accounts of the 13th verse are introduced, in these words, *And the same hour*, &c. The question upon this is, The *same hour* with what? Take the answer from the preceding verse: namely, *the same hour* with *the ascension of the witnesses*.—And that there is a mutual connection between those events, or that they reciprocally depend the one on

the other, is evident; because the witnesses cannot ascend till *the tenth part of the city* is overthrown; and *the tenth part of the city* is no sooner overthrown, but the witnesses do *ascend*. The one is introductory to the other.—And though the ascension of the witnesses is here placed antecedent to the downfall of *the tenth part of the city*, the obvious reason is, because it is proper in point of method, and, I believe, it is generally observed through this whole prophecy, to finish all that concerns any one branch of history (or to give the several parts making up any one whole scene) before you proceed to another; notwithstanding the accounts in the succeeding paragraph or verse, may be necessary to make way for the accomplishment of what goes before. Thus here St. John, having a vision of the witnesses, finishes what relates to them, even to their *ascension*, before he enters upon the subversion of the *tenth part of the city*; though that event was necessary to introduce the other. But their mutual connection and dependence, as was observed above, is sufficient to account for any difficulty on this head. When the *one falls*, the *other ascends*. Evident from hence—that the downfall of *the tenth part of the city* is followed by a *revolution* in *ecclesiastical* affairs, as well as *civil*.

“Now taking this connection along with us, I think I may venture to say, we have the true key to the interpretation of this part of

the second woe. For, as it has an immediate reference to the witnesses, and is to issue in that event, which consummates their history; so it points us to *the seat of their sufferings*, and therein to the *seat of their glory*: Providence ordering it so, that *where* they were slain, *there* also they shall ascend. And that it is most probable FRANCE is the part particularly designed for this transaction, will I hope, appear with some evidence, when I have given you

“ II. Probable *reasons*, that *the tenth part of the city* is descriptive of the kingdom of FRANCE.

“ I. When the *old* Roman empire was broken into *ten kingdoms*, by the inundations of the Goths and Vandals, and other northern nations; France was the *last* of those kingdoms in succession and establishment.—It rose after the nine, and so made up the complement of ten. It was properly *the tenth* in order of rising, and as such was the very kingdom which completed the papal, antichristian beast; I mean the *secular* beast, to which the papacy, or *second beast* with *two horns*, owes its existence and support. Hence it is very observable, that the gold crown which Clovis, the first Christian king of France, sent to Rome, is still called *Le Regne* [the kingdom] as much as to say, that they looked upon their kingdom, [that of the secular antichristian beast] as now completed, by this avowed accession of France.

“ 2. As the kingdom itself was *the tenth*, in order of time or appearance; so the name of the first king of France that was Christian, and therefore, that submitted to the papal jurisdiction, includes in its *numerical letters*, the *number of the beast*, 666; being, as the scripture expressly says, the *number of a man*; which is so much the more remarkable, as that we herein observe, that the number of the beast has a double reference; not only suggesting its *period* or *duration*, but also its *rise* or *completion*.—The name of this first Christian king was CLODOVÆUS, which is only a corruption of, or another, word for LUDOVICUS*. And therefore this is a grand clue for the leading us both to the commencement of the secular antichristian beast, which must be some time in the reign of Clodovæus; and also to the conclusion of the papal power in this [the secular] branch of it: its period of 1260 years, properly speaking, expiring with a *revolution* in this kingdom. But of this hereafter.

“ 3. Another reason for the present application is, that France, more lately, in its extent of dominion, not only answers to *the tenth part* of the European share of the old Roman empire, but it is also for influence and power, the most considerable of all the other king-

* Clovis, Clodovic, Lewis, ou Luduin, car c'est le MESME NOM, &c. Mezeray, Tom. I. Continuation de l'Histoire de France, &c. Liv. vi. p. 3 à Paris, 1652.

doms, who originally consented to give their interest to the beast.—The French nation has been very formidable in itself, and always forward to enter into the service of Rome: *fierce and bloody persecutors of the protestants*; to instance only in the single reign of their late king Lewis XIV. in whom that black character of Antichrist was but too eminently verified, namely, that *he should wear out the saints of the Most High*.—As France therefore, in the times of the old Roman empire was called *The Province*, by way of eminence; so is she still *the tenth*, on the same principle, the grand prop of the antichristian hierarchy. Again,

“ 4. The *probability* of the present interpretation appears, in that the war has for some time past been on foot.—Once more,

“ It deserves our notice, that as France *was the last of the ten kingdoms*, in which the secular antichristian beast was completed; so it is certain, it is now *the only one* that has not yet suffered a *revolution*: what I mean is, has never been conquered in such manner, as that an *absolute change of government* has succeeded. It is, however, undeniable, that it must become such a conquest, before the papal antichrist can be removed: because the secular power must be set aside, before the ecclesiastical can possibly sink. And it is very probable, that Providence has fixed *the period of the first*, (that is, the secular beast) in this kingdom, by telling us, that *the number of the beast* is the *number of a man*; meaning, I suppose, a

number contained in the name of a man.——To intimate, I conceive, (besides what regards its original;) that the secular beast is to meet its *period in the downfal of this kingdom*; and that at a time when one of the *Lewis's* shall sit on the throne.

“The *effects* attending the accomplishment of this prophecy, is a farther indication, that the kingdom of France is immediately designed by *the tenth part of the city*. Now the principal effects, or such as we are directly furnished with from the text, are three; of which,

“The first, as was intimated above, is already begun, being a means leading to the completion of this prophecy, *the slaughter of men of note*; yet more fully to be accomplished in giving the *finishing blow* to this great work.——

“The next remarkable effect is *a revolution in religious principles*, as well as secular interest. The text expressly tells us (as has likewise been observed) that *the remnant were affrighted, and gave glory to the God of heaven*, —By the *remnant* we are undoubtedly to understand those who shall not be cut off in the downfal of *the tenth part of the city*, by the preceding war. And by their being *affrighted*, &c. we are evidently to conclude, that they become converts to pure and primitive christianity.—But it will be said, where is there proof, that this is an event applicable to *a remnant* in the French nation? I answer, the

evidence for it is this,——because *all the other* antichristian states but France, have their particular judgments assigned them in a succeeding chapter, viz. the xvth to take place under the effects of the *third woe*. Those therefore, notwithstanding the effects brought about by the *second woe* still continue papal in religion and government; while the *remnant* here become *truly* Christian, coalesce with the *two witnesses*, in their *remains*, and join with them in their triumphs, now immediately opening: which leads me to,

“The *last* effect, namely, *the ascension of the witnesses*; that is, the deliverance of the Waldenses and Albigenes, in their *remains* [to be considered, nevertheless, not merely as the representatives of the two antient, original witnesses; but also by virtue of their descent and profession, as actually the present two witnesses against the papal corruption, yet in a wilderness state: the deliverance of these, the remains and successors of the ancient Waldenses and Albigenes] from the obscurity and distress they are now in, with respect to religious matters; and giving them an opportunity of making a *public* profession of the *pure* Christian faith, for which they have now so long suffered from the French and their adherents, an opportunity to make this profession *openly* and *boldly* in the kingdom of France itself, the very seat of their most cruel sufferings and [*political*] death. With this additional circumstance to their glory, and the

mortification of their former enemies, that they shall do it, in the sight of such other Roman catholic states, as yet remain unconverted—And *their enemies beheld them.*

“ There are expositors who are right as to the true interpretation of the witnesses themselves, namely, that they intend the Waldenses and Albigenes, whose original rise and seat, we are very certain was France; but then in the application of the events concerning these witnesses, such particularly as their *ascension*, they very unhappily go off from the point,—and refer that to Christianity in general, which the text absolutely restrains to *these* particular witnesses.—But while we keep here, the *effects* themselves fix the seat of the calamities intended by the second woe, immediately to France. Others at war with them, to bring about this happy revolution, as has been said above, must, for the time, likewise suffer with them; but those only occasionally and collaterally; the *immediate* seat of action appears to be France: and that for the reason now before us, namely, because as the original of those Witnesses was FRANCE, as it was *here*, that they bore their *first* testimony against the papal corruption: and again, as it was *here* in the *remains* of both churches, that they principally suffered; *here*, that they have *prophefied* in *sackcloth*, and laid concealed in a wilderness condition; and finally, as it was *here* and in the *Vallies* [of PIEDMONT] that they were killed, and here that they *rose again.* As

FRANCE, either at *first* or *last*, either *immediately*, or by her *tools*, has been ever remarkably concerned in *all* the *afflictions* and persecutions, relative to these *two Witnesses*: so it seems highly probable to conclude, that it shall be likewise *here*, that these same *Witnesses* shall *ascend*; and that they are to ascend by, or upon the overthrow of those very enemies from whom they have principally suffered: Providence, by this method, coming *home* to the persecutors, and revenging the *quarrel* of his faithful Witnesses *on the spot*. —But I have yet to subjoin,

“ 7. (Tho’ it was covertly hinted at above,) that a farther reason for the present application of the tenth part of the city to the kingdom of FRANCE, is That unless such application be admitted, we shall in vain seek for the execution of any *particular judgment* on that part of the secular antichristian beast through the whole Revelation; which is an omission not only not to be accounted for, but, indeed, not to be supposed.—FRANCE has been always a remarkable limb, and notorious support of the papal idolatry, and therefore must needs claim her share in the plagues reserved for that hierarchy; nothing however of this kind will be found to occur, unless the destruction here threatened on *the tenth part of the city*, be the thing sought for.

“ Lastly, the present interpretation farther bids fair for the truth, soasmuch as the fall of Antichrist himself (the Western or papal

however) and therefore *most* of, if not *all*, the grand events belonging to the *seventh trumpet*, seem to depend on *the subversion of the tenth part of the city*.—FRANCE, as has been observed, is now the most powerful of all the catholic states, and therefore it is not at all probable that the papacy should fall, till *that be taken out of the way*. The very introduction of the vials seems to depend on this event. . . . This, as I take it, is the reason, why the account of her ruin is inserted in this particular place; that is to say, between the sixth and seventh trumpets; seeming one while to belong to the sixth, by being mentioned under the sixth trumpet, and at another to belong to the seventh, by being mentioned after *the ascension of the witnesses*: to intimate, in short, as appears to me, that it is the grand event *between* both; closing what concerns the *second woe* under the *sixth trumpet*, and bringing on what belongs to the *third*, under the *seventh*.—

“III. Of the EARTHQUAKE, how to be understood, and what its effects.

“Having thus fixed the object of the second woe, in its latter branch, and made it probable, at least, that FRANCE is more immediately the kingdom, which is to suffer by the *earthquake* here spoken of. This leads directly to inquire into the meaning of that expression; or what we are to understand by the term *earthquake*, in the prophetic style.

“ 1. Now we learn by former accounts in this book where the same expression is used, that it intends remarkable commotions in a state or kingdom ; and such as are attended with a *revolution* in the *body politic*, or *form of government*. Thus particularly, with respect to the *sixth seal* which brought on the *revolution* in the Roman empire, under Constantine the great ; the description opens with this character : *and lo, there was a great earthquake*. So by the like term in this place, as it affects the *tenth part of the city*, we are doubtless to understand such *wars and commotions* in the kingdom of FRANCE (allowing the premises just) as will, at last, issue in the *dissolution* of the present form of *government* and the *introduction* of a *NEW SYSTEM*, both in *civil* and *ecclesiastical matters*, within that dominion.

“ 2. Not that I apprehend this is the *whole* intended by the *present term*. For as reference is here had to the *witnesses*, and it is by *this event*, that way is to be made for *their ascension* ; as there is in the text, a singular agreement between the *POWER*, exercised by the most eminent of the prophets under the Old Testament dispensation and these *two witnesses* under the New : and lastly, as the same extraordinary effects are attributed to *this power*, lodged with the present witnesses, with what were produced by those prophets, and turned upon their enemies : [*effects* big with *destruction* to every secular power, that

attempts the extirpation of the witnesses.] So it is not improbable, but that this earthquake may likewise include such remarkable occurrences in nature, preparatory to their last general deliverance, as that the stars in their courses may again be made to fight against their enemies....

“ This construction of the word *earthquake* as I said above, is founded chiefly on the extraordinary influence or power assigned the witnesses in the *eleventh* chapter : nothing of which has yet been observed to turn up in their history, that I know of ; and therefore is most probably reserved for the times of this GRAND REVOLUTION.

No. XI. D R. GILL, 1748.

A VERY eminent and learned dissenting minister among the Baptist denomination, particularly distinguished by his rabinical learning.

The following extract is taken from his elaborate exposition, in

“ Rev. XI, 13. *And the same hour was there a great earthquake* [or the same day, as the Complutensian edition, and some copies, read] that is, at the time of the resurrection and ascension of the witnesses, as there was at the resurrection of Christ; and is to be understood of a very great commotion in the civil affairs

of kingdoms and nations within the Roman jurisdiction, as there was when Rome Pagan was near its ruin, chapter vi. 12. *And the tenth part of the city fell. . . .* By the *city* is meant the city of Rome the great city mentioned in verse 8. And by the *tenth part* of it may be designed, either Rome itself, which as it now is, according to the observation of some, is but a tenth part of what it was once; so that the same thing is meant as when it is said, "Babylon is fallen, is fallen:" or, it may design the tithes and profits which arise from the several kingdoms belonging to the jurisdiction and see of Rome, which now will fall off from those who used to share them, upon this new and spiritual state of things, the gospel daily gaining ground, and enlightening the minds of men, and freeing them from the slavery they were held in: or . . . rather, one of the ten kingdoms into which the Roman western empire was divided. Dr. Goodwin seems inclined to think, that Great Britain is intended, which having been gained over to the popish party will now fall off again: but I rather think the kingdom of FRANCE is meant, the last of the ten kingdoms, which rose up out of the ruins of the Roman empire, which will be conquered, and which will be the means of its reformation from popery.

"And in the earthquake were slain of men seven thousand."

“ The meaning is that in the commotions, massacres, tumults, and wars which will be throughout the empire such a number of men will be slain; which is either put for a greater number, a certain for an uncertain (as in Rom. xi. 4. and perhaps in reference to the account there) otherwise seven thousand is but a small number to be slain in battle; or as it is in the original text, “ *the NAMES of MEN 7000*” now it is observed by some, that the smallest name of number belonging to men is a centurion, or captain of an hundred men; and supposing that to be meant, then seven thousand names of men will imply that in an hour, or a fortnight’s time, may be slain throughout all Europe in battles and massacres about 700,000 men which is a very large number: or NAMES of men may signify *men of name*, of great renown (as in Numbers xvi. 2.) and then if seven thousand men of name, officers in armies should be slain, how great must be the number of the common soldiers? Some have thought that ECCLESIASTICAL DIGNITIES, or men distinguished by NAMES and TITLES, such as cardinals, archbishops, bishops, priests, and the whole rabble of the antichristian hierarchy, which will now fall and be utterly demolished, are intended.”

The following passages are taken from a remarkable SERMON by Dr. Gill, on the *watchman’s answer* to the question, *what of the night?*

“ If it should be asked, What time it is with us now ? where-about we are ? and what is yet to come of this night ? As a faithful watchman, I'll give you the best account I can ; I take it, we are in the *Sardian* church-state, in the latter part of it, which brought on the reformation, and represents that ; we are in the decline of that state : and there are many things said of that church which agree with us ; as that we have a name, that we *live*, and are *dead* ; &c. it is a sort of a twilight with us, between clear and dark, between day and night. As to what of the night is yet to come, or what will befall the churches, and will bring on the dismal night before us ; they are the slaying of the witnesses, and the universal spread of popery all over Christendom ; and the latter is the unavoidable consequence of the former.

“ The *slaying of the witnesses*, which I understand not so much in a literal sense, or of a corporal death ; though there may be many slain in this sense when it will be ; but in a civil sense, with respect to their ministry, being silenced by their enemies, and neglected by their friends ; this is an affair that is not yet over :...the witnesses have not yet *finished their testimony* ; they are still *propheying*, though in *sackcloth*, or under some discouragements ; whereas it will be when they have finished their testimony, and at the close of the 1260 days, or years of antichrist's reign, that they will be *killed*.... the ruin of

antichrist will immediately follow the rising and ascension of these witnesses; for at the *same hour* that they shall ascend, will be a great earthquake, or a REVOLUTION in the papal state; and the tenth part of the city, or of the Romish jurisdiction, shall fall; that is, one of its ten horns, kings or kingdoms belonging to it, and perhaps the kingdom of *France* is meant, and *seven thousand men of name* will be slain, and the rest be affrighted, and give glory to God; nothing of which has yet been done....From all of which it may be concluded, that the slaying of the witnesses is yet to come, and will make the dismal part of that night we are entering into, and which will be accompanied with a universal spread of popery:....but *her plagues shall come in one day, death, and mourning, and famine, and she shall be utterly burnt with fire....* Before the utter destruction of antichrist, *he shall go forth again with great fury to destroy, and utterly to make away many; yea, he shall plant the tabernacles of his palace between the seas, in the glorious holy mountain, or the mountain of delight, of holiness; and what place is there in all the globe, to which this description so well answers as Great Britain?* this will be done before, and but a little before his ruin; for it follows, *yet he shall come to his end, and none shall help him.*"

"Now, in all that I have said upon the whole, I do not pretend to any extraordinary impulse from God, or to any prophetic spirit,

but I ground all upon the word of God ; and if what I have said does not appear from thence, and upon the face of things in providence, I have no pretensions to any thing else to support my opinion with, and as such only I deliver it."

REMARKS ON THE PRECEDING EXTRACTS.

OUR observations are designed by way of RECOLLECTION, REFLECTION and IMPROVEMENT of the subject.

I. By way of assisting the reader's RECOLLECTION, we observe,

1. That these writers, on the authority of certain passages of scripture, predict a grand and important REVOLUTION IN FRANCE—a change both of the *ecclesiastical and civil polity*; the introduction of a NEW SYSTEM, fatal to popery and tyranny, but friendly to the liberty, peace, and happiness of mankind.

2. They foretel that this revolution shall be effected not in the ordinary course of things, nor by the ministry of the gospel—but by a *peculiar dispensation* of heaven—by a sudden convulsion, compared to an EARTHQUAKE ; yet not (in the first instance at least) attended with any great effusion of blood ; but the chief destruction shall be of NAMES, titles, *ecclesiastical dignities, privileged orders, &c.* attended with great *humiliation* (at least)

even of *Monarchy* itself—and that this event should be introductory to a period in which religion and government should be reduced to a degree of primitive simplicity—in which the pride of courts, the ambition of conquerors, and the deceits and usurpation of ecclesiastical tyrants shall have no place.

3. They add, That the *ecclesiastical treasures* shall be diverted into a new channel—That the French nation shall break with Rome; not at once, but by degrees—and thus a door be gradually opened for the propagation of the gospel in France and other parts of Europe.

4. These writers circumscribe a period for these great events—between 1785 and 1795, says *Jurieu*—between 1790 and 1794, says *Fleming*—Our *Anonymus* writer, and several of the others say, in the reign of a *Lewis*—and *Love* says, *Babylon* (or popery) shall *fall* (or begin to fall) in 1790.

5. Beside the events which immediately relate to France, some of the above mention a particular mortification of the house of *Austria*—Others (as *Usher* and *Gill*) speak of the slaying and resurrection of the witnesses in a manner not yet accomplished.—Our first extract taken from Archbishop *Brown*, respecting the *Jesuits*, has been literally fulfilled.—The curse of *John Knox* on the French king has been most awfully accomplished in the fate of the unhappy *Lewis XVI.* in the third gene-

ration from the tyrant, falsely surnamed, the *Great*.

II. We now proceed to offer a few REFLECTIONS on these extraordinary passages.

And, I. It must be confessed that many of these conjectures, particularly respecting France, have been remarkably verified in the late revolutions of that kingdom; both as to facts and dates. The circumstances are too notorious to need particularizing: I will only observe that whatever may be thought of the recent conduct of the French (and I am not their apologist) it will generally be admitted that many of the principles on which the new constitutions have been erected, are not only novel and unprecedented, but in other respects strongly correspond with the characters above given.

I. It must be admitted that all these good men have been more or less mistaken in several events and circumstances of an *inferior* importance; and some of them in the periods they fixed for their fulfilment. Most of them have spoken only by way of conjecture, and made no pretensions to a spirit of prophecy. *Jurieu*, indeed, in the main of his predictions, believed himself under a *superior* guidance; and those very predictions have been wonderfully accomplished. It may be objected, that he, with some of the others, was unhappily mistaken as to the French revolution producing little or no bloodshed: but it should be observed that in the first instance this was

wonderfully true. It was the interference of foreign powers afterward, and the violence of domestic parties, which produced the horrid slaughter which succeeded; and which offers another awful fulfilment of the prophecy, by destroying a prodigious *number of men of name, title, fame and quality.*

3. It is not impossible, however, that some of the above conjectures, not hitherto fulfilled, may yet be so, in a manner as remarkable as any of the others. I will venture in one instance to point out the possibility of this.

Great and wonderful are the events now transacting on the theatre of Europe; and what will be the issue, it may be both vain and presumptuous to conjecture. But should the *combined powers* succeed in the *restoration of Monarchy* on a constitution similar to that of 1789 and 1790, we may see, as *Jurieu* conjectured, the French Monarchy raised again from its late humiliation, to new and unprecedented glory.—Or, should the *republic* acquire a peaceable establishment, if not the monarchy, yet the nation may obtain that dignity, which, perhaps, may equally comport with sacred prophecy.

Some have indeed expressed a fear lest the *ancient tyranny* (ecclesiastical as well as civil) should gain a re-establishment in France—the dormant spirit of *persecution* be revived, and that general and dreadful slaughter of the *witnesses* follow, which was long since expected by *Usher*, and more recently by Dr. *Gill*.

The Lord avert from us such a judgment! But, even in this case, we have the consolation to be satisfied, both from prophecy and from circumstances, that such a triumph must be very transient, and immediately introduce a better state of things than the world has yet experienced. A permanent tyranny in France can hardly be expected by those who wish to exercise it; and by others I hope not desired.

4. It may be enquired in what light are we to consider these extracts?—Certainly not as, a *new* revelation, and not *merely*, I conceive, as happy *guesses*. But as *rational conjectures* on the *scripture prophecies*, which form a powerful argument in favor of divine revelation. For unless the reader consider all these as random guesses, or admit them as new revelations, either of which I suppose few will do, it must follow, that they are just explications of existing prophecies; and consequently, that those prophecies have been *accomplished*. Now the accomplishment of prophecy is the proper evidence of its inspiration: and in this view we have acquired from the events of our own times, an additional and striking evidence of the truth of holy scripture.

5. I shall only add a remark that may be of some use in appreciating the value of these authors—They are not all *equally originals*; Dr. Goodwin, and Mons. Jurieu, seem to have been most eminently so: But it is highly probable that Mr. Fleming had seen both these authors; and Dr. Gill, and perhaps the *Anonymous* writer, all the three. This is not

meant to depreciate the latter writers ; but to assist the reader in forming a comparative estimate of the extracts.

III. We shall now beg leave to attempt some practical improvement of the subject, by remarking the conduct of Divine Providence, in the events above alluded to.

When the Prophet *Ezekiel* (chap i.] entered on his mission he was, for his instruction and encouragement favoured with one of the sublimest visions that can be conceived; in which are many particulars which perplex the ablest commentators ; but the general design appears to be, that the whole was intended to exhibit, in the *wheels*, an idea of the *machinery* of Divine Providence; and by the *cherubim*, the *agency* by which it is conducted. In this view, the following hints I hope will not be thought impertinent, though not offered as a complete explanation of the vision.

1. In this scenery we may observe the *magnificence* of Providence. Not to advert to the flaming cherubim or sapphire-coloured throne, how magnificent the machine itself! *The rings were so high*, saith the prophet, *that they were dreadful to behold*, their colour was like the *beryl*, (i. e.) a beautiful sea green, and they were *full of eyes* round about. The prodigious circumference of the wheels, represents the comprehensiveness of Providence, the magnitude of its objects, and the grandeur of its movements; but the *eyes* suggest another idea, namely,

2. The *wisdom* of Providence. Chance is

properly represented blind, but Providence is full of eyes. It is also said, that *the spirit of the living creatures*, or the same spirit that actuates them, resideth *in the wheels*, and directeth all their motions; and while worldly men rely on the sagacity of their statesmen, or the prudence of their generals, he frustrates the counsels of an *Ahitophel*, and *taketh the wise in their own craftiness*.—But this circumstance may intimate also,

3. The *harmony* of Providence—the same *spirit* resideth both in the living creatures and in the wheels, and thus directs the whole machinery, and secures the most perfect harmony in all its movements—“when the living creatures went, the wheels went by them; and when the living creatures were lifted up from the earth, the wheels were lifted up.—Whithersoever the spirit was to go, they went,”

4. The *irresistibility* of Providence is strongly implied both in the magnitude of the wheels, which were *terrible* to behold, and in the power by which they were directed, the spirit that was in them. Hence they went *straight forward*, no obstacle could change their course; they *turned not as they went*, no power could impede their motion—for they, as well as the living creatures, “ran and returned, as the appearance of a flash of lightning.”

5. This machinery represents the *mysteriousness* of divine Providence—it was as if it were a *wheel within a wheel* i. e. several rings involved one in another, like the circles of an

armillary sphere: so complicated are the movements of Providence. We behold indeed the revolutions of the machine, but know nothing of the mechanism (so to speak) within. Hence are we often deceived in calculating events and consequences, by our own sagacity. But *prophecy* is like the *index* of the clock; by its necessary connection with the internal movements—by its being dictated by *the spirit* that resideth in *the wheels*—it becomes, as far as we are enabled to understand it, a certain guide to our conjectures. But without this how vain and uncertain are all political speculations! When the Duke of Brunswick marched with the flower of his army into the heart of France—When the armies of the republic spread their victories thro' all the surrounding countries—or, when on a sudden turn of affairs, Dumourier declared for monarchy, and marched back to France with a view to effect a counter revolution—what power seemed able to withstand them?—None; but that of the

***** “Hand unseen

“Which guides and turns the great machine.”

an idea in perfect coincidence with the vision of the prophet, who observed that every living creature had the *hand as of a man* concealed beneath his wings.

Once more, 6. When Ezekiel had a repetition of the vision (ch. x. 13.) a voice, I suppose from the celestial throne, proclaimed to

the machine—not “O wheel,” as in our translation, being quite a different word from that rendered *wheel* in the context—but rather —“REVOLUTION*.”—As if to inform us that the proper design and tendency of the wheels, is to effect REVOLUTIONS as well in nations and communities, as in the affairs of families and individuals. The world subsists by *revolutions*. Good men, indeed, should be cautious of promoting such as are needless; and may tremble at the most necessary: but if the voice from heaven cry, REVOLUTION!” in vain would all the powers upon earth attempt to arrest the motions of these wheels. They shall go round till every sacred prediction is accomplished; till the last event in the plan of Providence is brought to pass.

It is certain that the authors of the French revolution had nothing less in view than the accomplishment of prophecy; yet had this been their only design they could not have done it more effectually. It is the Lord’s usual method to effect his purposes by undesigning, and even *refractory* agents. *He doth whatsoever pleaseth him, not only in the armies of heaven; but also among the inhabitants of the earth.*

It is indeed shocking to think of the present slaughter amongst conflicting powers and parties; but prophecy holds out this consolation, that when the *judgment written* shall

* See Parkhurst’s Heb. Lex. in 52.

be accomplished; and the present convulsions subside—the remnant shall give glory to the God of heaven—shall acknowledge his hand in all their sufferings; and, I hope, receive his gospel in all its purity and power.

A P P E N D I X.

THE remarkable observations of certain pious divines which have just been offered to the public, must strike every reader with considerable emotion, who candidly compares them with the events that have recently taken place in France. Though the writers, very judiciously disclaim a Spirit of prophecy yet it must be allowed, that they possessed a considerable portion of the Spirit of illumination, with regard to the predictions already delivered to the Church and recorded in the sacred Scriptures. It is evident; that these *observations* of theirs are essentially distinguishable, from the *Conjectures* of a politician, such as Lord Chesterfield, upon the probable effects of measures and principles which exist at the time of such conjectures, and which naturally tend to foreseen revolutions. These expositors of the Apocalypse, have agreed pretty generally in referring certain prophetic parts of that book to circumstances relating to France in the present age which had no probability from its existing situation, when

they wrote and published their observations. It is therefore a considerable, collateral evidence of the truth of divine Revelation; and will serve to strengthen the Faith and confirm the hopes of real Christians, in the present eventful period.

With respect to the real benefits about to result to the world from the Revolution in France, men differ in their opinion, according to their political views, and perhaps, almost as much, according to their religious sentiments.

It is in vain however that Infidelity, under the mask of pretended philosophy, expects to see the utter extirpation of Religion and especially of Christianity take place. He that sitteth in the heavens shall laugh; The Lord shall hold his enemies in derision; shall blast their counsels, and disconcert their measures. He may indeed permit unprincipled Infidels, to overturn the monstrous fabric of superstition. They are, perhaps, the fittest instruments to accomplish a work which would necessarily seem to require, the most violent exertions, an utter disregard to the feelings of humanity, and an unrestrained exercise of blind passion for a time. The true Christian, would be utterly unqualified for deeds of this sort and for being the vengeful vindicator of a nation's wrongs. The Infidel hath been, therefore, used as the Executioner of that wrath which is poured out upon the abominably superstitious and corrupt royalty, Nobility, Clergy; and people of France. By an extraordi-

nary revolution of sentiment the multitude who had long groaned under the impositions of a despotic establishment; and whose feelings revolted at the depraved manners of a dissolute and Deistical Priest-hood, rose with fury and discarded their tyrants. At the first dawn of opportunity, conducted or at least roused by the Atheistical disciples of Helvetius, they have furiously overturned the principles of bigotry and superstition. They have thus avenged the blood which has cried for vengeance through so many centuries, and the Massacres of the League and of St. Bartholomew's eve are punished by the most horrid Massacres in the present Century, upon those who not only succeeded to the power, but the principles of the former Tyrants and Priests. But though this, has given a momentary impulse to the public mind, unfavourable to true religion and the observance of its institutions; and a momentary triumph to those who wish to abolish all restraint upon human passions and corruptions; yet men will be again reduced to the controul of the principles which God has ingrafted into their Constitution.* He that armed a few plain and unlettered

* A sense of deity; the duty not only of worship, but of *social* worship; the necessity of some atonement for sin; the belief of providence; the rewards and punishments of a future state of existence, are principles that all men, almost, entertain; and which are obscured only by extraordinary efforts of wickedness, or a peculiar phrensy for a time.

It is certainly impossible, that human society can sub-

men at first; with divine power to subdue the revolting spirit of the world to the humble spirit of the Gospel: and enabled them without invidious and deceptive art or fictitious ornament, or military parade and power, successfully to oppose the inveterate establishments of Greece and Rome; he that raised up Luther and Calvin to emancipate half Europe from the

list, or virtue and patriotism be cherished in any permanent order of things, on the principles of atheism, or the mortal deists. If there be no God, the "only instinct proper for us is that of brutes, and virtue is but a chimera." If the soul be mortal, then says Madame Sillery, "make haste and taste of every pleasure, thou art going to be annihilated forever: thou wert not born to combat thy passions, thou wert only made to give way to desires: there is but one real evil, pain; but one real good, pleasure." If the soul be mortal, says the Abbe Gauchat, vol. 1, all the ties of society are broken, because man has no more relation to others than personal interest dictates. Being a member of a fugitive society, I have but slender connections with it, of which, I myself, am the sole object. If these connections be troublesome I can shake them off, no authority has a right to restrain me. In vain shall the public good be held out to me; or the titles of husband, wife, parent, child, magistrate, country, be displayed. They mean nothing, The universe cannot establish duties; they essentially suppose order and the will of God. Materialism can never prove that it is one's duty to serve our country, or love others. Probity is nothing when the principle that creates it is overturned. Crimes of whatever nature they may be, are fictitious things; sports of matter, legitimate propensities of nature, rights of each member of society. A mortal soul can owe nothing to patriotism. Its short existence followed by annihilation, authorises it to seek happiness in any form it pleases. It is not, therefore, hypocrisy and guilt, but prudence and

chains and darkness of popery; will revive the pure Spirit of religion in France. Let the Infidels therefore stand aghast when they recollect these acts of divine government as a prelude to the transient duration of their triumph, and to the final victory of Christianity over them. Let them know, that though they have thought of nothing less, they are made the instruments of promoting the divine purposes; and that as they have overturned superstition, their fanatical philosophy shall be banished in due time by the light of the Gospel. The revolution in France will probably remove the main obstacles to the prevalence of genuine Christianity throughout Europe. It is therefore, perhaps, one of those awful convulsions of nature, which the Creator sees fit to use, as the purifiers of the system which as it is made of

wisdom to bury in silence, injustice, lust, and murder. A crime becomes a success, a title of glory; an equal right in every profligate: nothing can be secure from those in whom power, opportunity, and rage are united.'

Many of the pretended philosophers of Europe, like D'Alembert, Helvetius, and the late king of Prussia, have avowed the shocking tenets which Gauchat refutes. It is said to be a favourite system, also at present, with many of the French leaders. If so, the very necessities of society will urge the people, after a time, to revolt from such odious principles, and recur, with ardent desire, to the acknowledgement and worship of God. Especially when we add, that the Deity will not totally leave the world to the power of satan, but will recover the human mind from his tyranny, and reduce multitudes to the cross of Christ, in the latter ages of glory, to his church which we begin now to expect according to his promise.

finite materials, tend to weakness and derangement, and requires occasional emendation.

Real christians have no reason to distrust the power and grace of their Master ; or to despond at the formidable violence or virulence of the enemies of christianity in the present age. There have been worse prospects to the church at different periods, but she has emerged from the flood again. The violence of Dioclesian, and the insidious policy and contemptuous treatment of Julian proved equally inefficient. The slanders of the ancient philosophers, and the efforts and machinations of their modern successors, will effect nothing. " I.o, I am with you always even to the end of the world, Mat. xxviii. 20." " The gates of hell shall not prevail against the church." Mat. xvi. 18. These promises are unfailing : they have been astonishingly verified ; and they are sufficient to fortify believers under every trial and discouraging prospect. Let all such, therefore, unite in the earnest exercise of prayer, that Christ's kingdom may come. Let those who make mention of the Lord give him no rest until he make his church a praise in the earth. Isai. 62. 6. Thus may we expect soon to see the day break, and the shades of antichristian darkness flee away,—when the empire of peace and good-will upon earth shall be established, and Christ the everlasting king of glory triumphantly reign in the hearts of men ! AMEN.

A P P E N D I X

No. II.

General Observations upon Prophecy.

TO foresee and predict future events with unerring certainty, is the prerogative of God. He before whom "all things are naked and open," in one comprehensive view, and who with sovereign omnipotence "doth according to his pleasure in the armies of heaven and amongst the inhabitants of the earth" claims this power. "I am God and there is none else: I am God and there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done; saying, my counsel shall stand, and I will perform all my pleasure. Is. xlv. 9, 10." A prescience of this kind is not designed generally for limited and dependent beings; it cannot be acquired by the most profound and penetrating genius: yet the objects of such prescience may be communicated to man and subserve the most valuable purposes of the divine government in the world. The father of our spirits possesses

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an easy access and a sovereign controul over the minds which he formed ; and to certain chosen messengers, whom he commissioned to declare his will to the world at different periods, he has thought proper to reveal important futurities. By this means he verified their official character, and confirmed the truth of religion ; he gave a glorious display of his own wisdom, power and faithfulness ; he impressed the world with a belief of his providential government ; he excited the faith, the hope, the confidence of his church ; and the attachment of its members under trials and discouragements ; and he left his enemies, who refused to attend to his awful premonitions, without excuse.

For purposes such as these “ holy men of old, spake as they were moved by the Holy Spirit,” and gave the attestation of *prophecies accomplished*, to the revelation which God has made of his perfections, his government and will to men. The sacred scriptures of the Old and New Testament are filled with evidence of this sort which has been amply established, by the correspondence of historical facts with the predictions concerning them. The instances of such coincidence are so numerous and striking, that they greatly perplex the detractors of religion who possess any tolerable degree of candour.

“ Many of the ancient predictions, not only declare in general terms, the extraordinary designs of providence, but often

“ mention particular circumstances, and fix
“ with precision, the times of great events.
“ Noah had divine warning, not only that an
“ universal deluge was coming on the world,
“ but that it should be at the end of one hun-
“ dred and twenty years. (a) Abraham was
“ informed that his posterity should be in
“ bondage and affliction about four hundred
“ years, and that God would then judge that
“ nation, and afterwards bring them out with
“ great substance. (b) The duration of the
“ captivity of Judah in Babylon is expressly
“ fixed by the prophet Jeremiah to seventy
“ years. (c) Cyrus is mentioned by name by
“ the prophet Isaiah as the restorer of the
“ Jews above an hundred years before that
“ event took place. (d)

“ The fulfilment of these and many other
“ prophecies equally explicit and determin-
“ ate; and these predictions having so con-
“ stantly preceded all remarkable providences
“ with respect to the church, sufficiently shew
“ the propriety of that expression of Amos,
“ Surely the Lord will do nothing, but he re-
“ vealeth his secrets to his servants the pro-
“ phets.” (e) *

This observation has been remarkably veri-
fied with respect to the enunciation of the
Messiah to the ancient church in the ages pre-

(a) Gen. vi. 3. (b) Gen. xv. 13, 14, 16.
(c) Jer. xxv. 9—12. (d) Is. xlv. 1. (e) Amos iii. 7.

* Langdon on the revelations.

ceding his appearance, the description of those circumstances which attended his manifestation to the world; the particulars of his character, and the blessings and general effects which were to flow from his interposition.

“The prophets,” says Madame Sillery, “have anounced every considerable circumstance of his life; they predicted that he was to be born of a virgin, (a) that he would have a messenger sent before him; (b) at a time sufficiently defined by the state of the Jewish people, of the Gentiles, and of the temple, and by the number of years from Daniel’s prophecy; (c) that he should be born in the city of Bethlehem; (d) of the family of Judah; of the posterity of David; (e) that he should announce the gospel to the poor and meek, open the eyes of the blind, unstop the ears of the deaf, and make the lame man leap as the hart; that he would bring the blind by a way which they knew not, and make darkness light before them; (f) that he would be a victim for the sins of the world, who should be wounded for transgression, and bruised for iniquity; (g) that he would be the foundation and precious stone of the corner; (h) yet be for a stone of stumbling

(a) Is. vii. 14. (b) Mal. iii. 1. (c) Gen. xlix. 10. Hag. 2. 7. Mal. 3. 2. Dan. 9. 24. (d) Mic. v. 2. (e) Gen. xlix. 8, 10. 2Sam. 7. 12. (f) Is. lxi. 1. Is. 35. 5, 6. Is. 42. 16. (g) Is. liii. 5, 6. (h) Is. xxviii. 16.

“ and a rock of offence, on which many of
 “ the inhabitants of Jerusalem would stumble
 “ and fall, and be broken, and which,
 “ though the builders (or leaders of the
 “ church) should refuse, would become the
 “ headstone of the corner, become as a great
 “ mountain, and fill the whole earth; (a)
 “ that he would be despised and rejected of
 “ men; betrayed, sold, smitten, mocked,
 “ afflicted in various ways; should quench
 “ his thirst with gall and vinegar, should be
 “ pierced in his hand and feet, be cut off or
 “ put to death; (b) that he should not see
 “ corruption, but ascend to heaven, sit at the
 “ right hand of God and overcome his ene-
 “ mies, (although kings and rulers of the
 “ earth would set themselves against him) so
 “ that he should be the sovereign both of Jews
 “ and Gentiles, should destroy the temples of
 “ idols, and cause in all places, pure sacri-
 “ fices and not animals to be offered. (c) In
 “ a word, they have described his manners,
 “ spoken of his instructions, of his miracles,
 “ of his insults, his sufferings, his death, his
 “ ascension, his church established among all
 “ nations. Nothing has been omitted. The
 “ apostles have said nothing of his life which
 “ had not been foretold by the prophets. If

(a) Is. viii. 14, 15. Ps. 118. 22. Dan. 2. 35.
 (b) Is. liii. Ps. xli. 9. Zech. 11. 12. Is. 50. 16.
 Ps. 69. Ps. 22. Dan. 9. 26. (c) Ps. xvi. 10.
 Ps. 110. Ps. 68. 18, 19. Ps. 72. 11. Mal. i. 11..

“ this admirable agreement of one and the other who
 “ wrote at times so different be not divine, what else can
 “ it be ?

“ In like manner, the predictions relating to the Jews
 “ have been most explicit and exactly fulfilled. The de-
 “ struction of their empire, their temple, and their sa-
 “ crifices was predicted many ages before, by the pro-
 “ phets, and confirmed by Jesus Christ either by para-
 “ bles, or by simple words, so plain that they can suffer
 “ no other construction”.(a) Their reprobation and
 dispersion, yet their existence as a distinct people, (though
 hated of all men, and under strong temptation on this
 account, to unite with their conquerors, and lose them-
 selves amongst them; as has been the case with all other
 nations) and their future restoration to the church of
 God, are circumstances clearly revealed to our faith.(a)
 “ This fact of the destruction of Jerusalem, and the re-
 “ jection of that nation having been clearly predicted in
 “ ancient prophecies is sufficiently attested by Jews and
 “ Pagans themselves in history. The existence of this
 “ reprobation is a perpetual confirmation of the truth of
 “ prophecy.” There are millions of Jews still preserved
 as a distinct people, “ who are united among themselves
 “ and very rich, but can neither assemble nor form a state.
 “ In vain did they attempt this at Jerusalem. Julian,
 “ the apostate, in order to contradict the scriptures,
 “ would have established Jerusalem, the temple and its
 “ ancient sacrifices : nothing was spared to effect these
 “ purposes, yet all was useless : winds, fires, tempests,
 “ all nature was armed against this enterprise, and ruin-
 “ ing all his projects, left the Jews in the state they were
 “ in before, wherein they still are, and will remain”
 till the period appointed for their salvation. “ It was
 “ foretold that they should *subsist*, that they should be *dis-*
 “ *persed*, and that they should neither have cities nor
 “ kings.(b) They do subsist, and they are dispersed as
 “ corn sifted in a sieve, (Amos, ix.) over the surface of
 “ the whole earth, and they have neither sovereignty nor
 “ chiefs. Since the destruction of Jerusalem, from Ti-

(a) Dan. ix. 26, 27. Amos, ix. 9. Math. xxiv. (b) Hof.
 iii. 4. Rom. xi. Amos, ix. 9. Hof. iii. 5.

“tus to the present time, revolutions more or less rapid
“have destroyed, annihilated or formed all the empires
“of the earth, the Jews only have remained in the same
“situation; it has not been possible to exterminate them;
“they have not been able to re-establish themselves.
“Hated, proscribed, despised, they have existed with-
“out laws, without states and without chiefs: with im-
“mense riches, with industry, with austere manners,
“an attachment to their religion, and consequently an
“ardent desire to re-establish themselves; with so many
“means and motives, they have seen every thing change
“upon the earth, and in the midst of so much confusion,
“and during so long a succession of ages, they have pre-
“served their name, their customs, their ceremonies,
“without being able to change their destiny. They are
“to-day, exactly what they were at the death of Titus.
“History affords no similar example of such a phenome-
“non. This single fact contains a great number of cha-
“racters truly divine. One prediction accomplished in
“all these details, however simple the event may be, is
“always the same thing equally striking and miraculous.
“Much more so when it is accomplished with respect to
“circumstances so extraordinary as these. Impiety it-
“self must say that these circumstances are inexplicable.
“Yet when religion explains it by reasonings impossible
“to be overturned, being determined not to believe, it
“refuses to hearken. Such is its language, such is its
“uprightness and sincerity*.

Dr. Langdon, of New-Hampshire, in some general
observations upon prophecy, has the following remarks:
“The spirit of prophecy was also given to the apostles
“and some of the primitive Christians, on special occa-
“sions. The coming of Antichrist, and the great apos-
“tacy of the christian church under his reign, were pre-
“dicted by all the apostles. St. Paul very expressly
“mentions some of the principal characters of the man of
“sin; the manner of his introduction, and the time
“when he would make his appearance. That it would

* Madame the marchioness de Sillery, in a treatise upon reli-
gion in which the principles of pretended philosophy are refuted.

“ not be until the Roman emperors, who were an effectual bar to such a new power, were taken out of the way; after which he would soon be revealed. (a)
 “ And the great corruption of morals consequent upon the reign of Antichrist, the same apostle, very particularly predicts in his second epistle to Timothy: which prophecy is also confirmed by Peter and Jude, with some additional circumstances. (b)

“ But that christianity might have the utmost advantage of that kind of evidence which arises from the accomplishment of prophecies, the New Testament ends with the revelation made by Jesus Christ to St. John, which predicts a surprizing series of events, relating to the church, the Roman empire, and the world at large as far as the affairs of the world have any connection with the church. The predictions of this book are more various and extensive, than any other prophecies in the sacred scriptures. Therefore, if we are able to fix with a good degree of certainty on the principal events predicted, and prove their correspondence with the times particularly assigned: we shall have striking evidence, not only that this book was written by divine inspiration, but that the whole of the christian revelation is true. The evidence will be superior even to that of miracles; for when miracles have ceased for a long time, the impressions of that kind of evidence grow weaker continually: but when one prophecy after another is fulfilled, at the very time when the events were to be expected; when the series still goes on, and new evidence is presented, from more recent facts; when this is repeated from time to time, until the whole plan of divine providence is finished; this is a continued testimony to mankind that the God of heaven reveals his secrets, and we have the firmest grounds of faith in his word.”

Infidelity and pretended philosophy, with accustomed virulence, have endeavoured to invalidate the credit of Prophecy, by specious objections, artful insinuations,

(a) 2 Thes. ii. 3—12. 1 Tim. iv. 1, 2, 3. (b) 2 Tim. iii. 1—9. 2 Pet. 2. 1, 2, 3. Jude v. 1—19.

or bold and impudent fictions. The limits of the present design will not allow a full examination of the objections which have been thus mustered against the predictions delivered in the scriptures; it may not be amiss, however, to notice one or two of those most frequently urged, before we conclude.

1st. Thus it is sometimes insinuated, that the supposed predictions were palmed upon the world posterior to the events, to which they are said to allude. To answer this suggestion it might be sufficient, merely to demand the evidence upon which the charge of imposture is founded. It is well known that the sacred books were preserved with the utmost veneration by all the various parties both amongst Jews and Christians; that they were translated into various languages soon after their first appearance; that they were publicly read in religious assemblies, from the original formation of such assemblies; that they were resorted to as the standard of truth by contending sects, who were a continual check upon any attempts to alter or to interpolate had there been a design of that sort entertained; that their authenticity was not questioned either by the friends or the foes of religion; and therefore that an attempt to introduce pious forgeries at any given time would have been absolutely impossible. The real existence of the writings which contain the prophecies and miraculous facts on which Christians with so much justice rely, at the time to which they are usually referred, is unquestionable. A chain of prophecies, therefore, at successive periods, followed by a train of corresponding events, is presented in the scripture to the faith of the world. The evidence hereby afforded to all who have access to know the circumstances, is the same. And so far is it from being true, "That a reliance on such predictions is the fruit of faith" (or, as infidels mean, of credulity,) "that it is one of the solid foundations on which the faith of a christian rests, or that which proposes itself with equal evidence to all mankind: it is, therefore, calculated to *produce* as well as to *cherish* the firmest belief in the inspiration of the scriptures, and to leave every unbeliever without excuse.

2d. "The obscurity of prophecy" has been a fruit-

ful subject of declamation with the detractors of religion. It is compared to the divinations of augurs; it is said to be so much involved in darkness, that it could never be intended for general and practical use, and that frequently not being understood, till the supposed accomplishment takes place, it deserves no higher name than "a happy guess."

When we recollect the predictions which have been already quoted in these pages; when we add the pointed declarations which foretold the destruction of various kingdoms and cities with remarkable precision, such as Babylon, *Isaia*, iii. 19--23. Moab, Egypt, Nineveh, Tyre, &c. by the same, and other prophets, and the succession of the four monarchies designated by Daniel; and at the same time consider in contrast the puerile, indefinite, and obscure jargon of a heathen oracle, the impudence of Voltaire himself must be confounded, at the comparison.

But although it be granted that the *thorough* understanding of *some* of the prophecies, be reserved, until their compleat accomplishment, and that the words, like Daniel's (a) "are sealed up until the time of the end," does that in the least invalidate the authority of the prediction, or reduce it to the rank of conjecture? Surely if any given event minutely agree, with a well known prediction, the previous uncertainty, of weak, ignorant and inattentive man ought by no means to invalidate the credibility or value of the prophecy. "Jesus Christ repeatedly foretold his own sufferings, death and resurrection; yet the disciples did not comprehend clearly his meaning until the event explained it, and confirmed their faith in him with additional strength on the recollection of the circumstances." (b) The former and present state of the Jews is so strikingly peculiar, that the events which relate to them are applicable to no other nation upon earth; the predictions therefore in scripture, which pointed to these events long before they took place, are as much a proof of their divine original as if the whole had been known and confessed by the Jews from the beginning.

(a) *Dan.* xii. 8, 9.

(b) *John* ii. 22. & ii. 13--16.

Some degree of obscurity and darkness with regard to particular prophecies, may be wisely permitted to exist, that the usual train of human affairs may not be deranged by an attempt to fulfil them, or their accomplishment be imputed to human contrivance. Yet when the events take place at the appointed season, as in the crucifixion of our Lord, the wisdom of providence and the truth of the scriptures, are fully established, though the instruments concerned in the matter may be wholly unapprized of the real design of heaven, or the connexion between the prediction and its object.

Besides, the high degree of antiquity which belongs to the Old-Testament scriptures; the figurative style which prevail when language was less copious than it is at present; the necessity of addressing men in the manner which was then best understood, the fluctuation of modes in writing and speaking which cannot be prevented without a miraculous interpolation; all contribute to the suggested obscurity. These circumstances, however, ought no more to impeach the divine inspiration of prophecy; than the secrets of nature, which so long perplexed the philosophers ought to induce us to doubt whether the Universe be the work of God. They serve to prompt us to investigate them with the same attention and by the same means as any other abstruse or difficult science, but by no means to reject them as useless. By attending to those which are most explicit and plain, and comparing them with such as are more involved; applying the figures and the symbolical representations in such as are confessedly fulfilled, to those which are still to be accomplished; carefully marking the manners, the customs, and the forms of speech which prevailed at the period when the predictions were delivered; we may surmount a great many difficulties, and obtain unexpected illustrations of prophecies comparatively dark. The investigation of spiritual subjects, and the mysteries of the kingdom of God, with the powers which he has bestowed upon us, is our duty, and may be attended with a success, similar to that of Daniel,,, who understood by books, the number of years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish."

It is true in spiritual as well as scientific researches, that "the hand of the diligent maketh rich;" who, however, therefore, complains of insurmountable obscurity in the prophecies, ought candidly to confess that he has not paid as much attention to the most ancient and sublime of all writings, as to an ordinary tale; and far less has he anxiously besought the illumination and aid of the father of lights. If men will not bestow so much as an ordinary attention to the scriptures, through the enmity of their hearts against God, it is not to be expected, that he will miraculously, flash conviction upon their infidelity, untill the day that the inveterate malice and corruption of their souls be developped, to their confusion before the universe, and their irreversibile doom be pronounced.

With respect to the conscientious and enquiring Christian, he clearly discerns the character of divinity impressed upon the predictions recorded in scripture; he receives them with thankfulness as light which cheers a dark place; as one of the ancient fathers expressed it, what he understands, he knows to be excellent, and he believes, that if his limited knowledge could comprehend the rest, it would be equally so; he relies upon the omniscience which dictated, and the faithfulness which fulfils them; and in times of extraordinary convulsion and revolution in the world, or of probable difficulty and danger to the church, he anxiously investigates their meaning with increasing diligence and prayer, and cleaves more closely to his living head. Thus his faith is confirmed, and his hope like an anchor cast "within the veil" of heavenly rest and security keeps him composed amidst the storms and fluctuations of the present state. He rests assured that every jota of his master's word shall be accomplished; that every power which opposes the compleat establishment of his eternal kingdom, shall be subdued; and that, this mediatorial kingdom being finally soadjusted, as that all its objects shall be fully attained, and all its subjects effectually brought in, the true followers of Jesus Christ, of every description shall be put in actual possession of an eternal fulness of joy, where God shall be all in all.

